

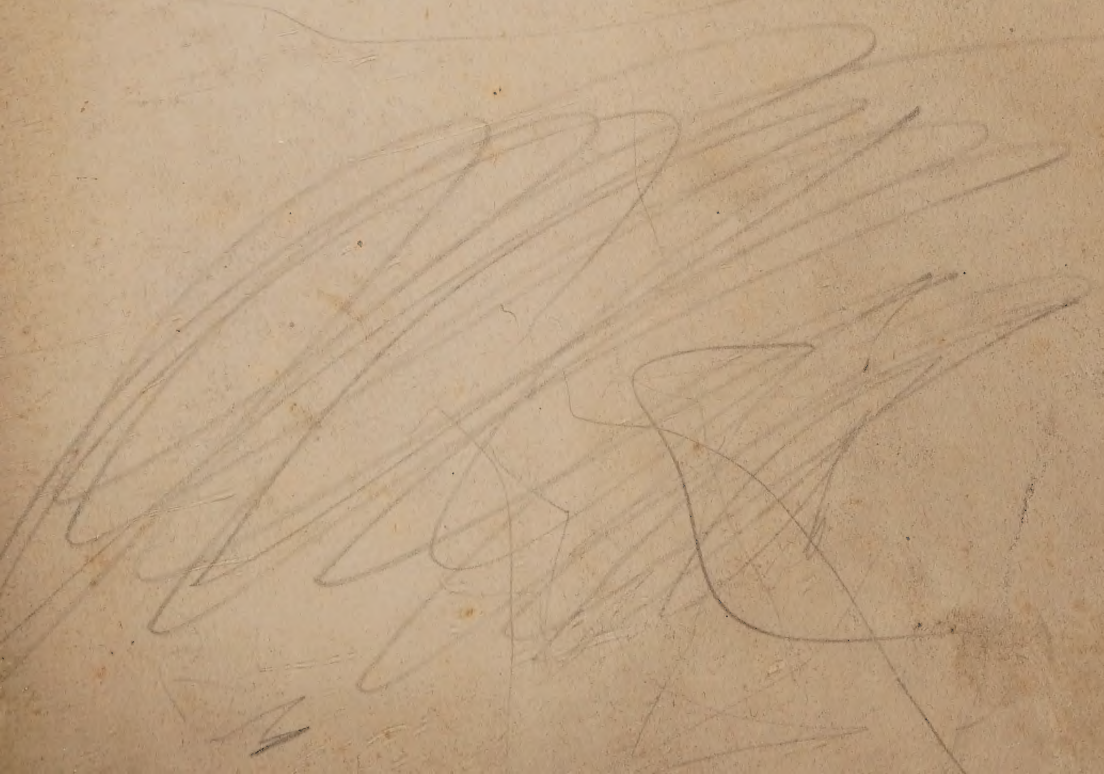
TWENTIETH CENTURY ETIQUETTE



A
READY
MANUAL
FOR ALL
OCCASIONS

Ang. 18. 1885.

Edith





AT LOVE'S ALTAR

TWENTIETH CENTURY ETIQUETTE

AN UP-TO-DATE BOOK FOR POLITE SOCIETY

CONTAINING

RULES FOR CONDUCT IN PUBLIC, SOCIAL AND PRIVATE
LIFE, AT HOME AND ABROAD

INCLUDING

SUGGESTIONS FOR ORIENTAL TEAS, CHURCH FESTIVALS, CHARITY
SOCIALS, COSTUME PARTIES, BAZAARS, GERMANS, INDOOR
GAMES, OUTDOOR SPORTS, TAILY-HO PARTIES,
MASQUERADES, ETC., ETC.

ALSO

CORRECT DRESS FOR WEDDINGS, RECEPTIONS, AND
ALL OTHER OCCASIONS

DESIGNED

FOR BOTH MEN AND WOMEN, YOUNG AND OLD

BY

ANNIE RANDALL WHITE

*There is no policy like politeness, and a good manner is the best thing in
the world, either to get one a good name or to supply the want of it.*

—BULWER LYTTON.

EMBELLISHED WITH NEARLY HALF A HUNDRED FULL PAGE ENGRAV-
INGS AND NUMEROUS DRAWINGS

BY

GEORGE SPIEL

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PREFACE

THOUGH the words of Christ, "Out of the abundance of the heart the mouth speaketh," are quite as true to-day as they were two thousand years ago, yet the training and culture of the individual through established custom and rules should not be overlooked.

One may possess natural politeness, courteous bearing and an inherited sense of good breeding, yet all this may be of little value if one fails to keep informed concerning the fashions and practices that cultured and well-bred people recognize.

The great Lincoln often said that the lack of early culture and the disadvantage of never having associated in his younger days with well-bred people was a source of great mortification to him when his advanced position threw him into the society of distinguished, cultivated men and accomplished, graceful women.

For the purpose of assisting and instructing all who desire to do even the most trivial things well, this volume has been issued. It is simple, comprehensive and uniformly educational. He who digests the rules outlined herein may congratulate himself that he is versed in the best and latest usages of refined society and, while occasional points may come up which permit of more latitude than is given here and upon topics which for brevity, this book is inadequate to answer, yet there are certain fixed laws, which, like those of the Medes and Persians, are unchangeable; these laws are all herein defined.

All departments are carefully handled and each given its special treatment. From the simple essence of good breeding, to the ceremonial code, the field has been quite exhaustively covered.

With the belief that we have prepared a helpful work for the everyday use of young and old, we send this volume forth upon the great sea of public opinion, there to battle for the simple grace, the kindly spirit and the true politeness which we hope may be the inheritance of the rising generation. Should it meet a kindly reception, our labors will be well repaid.

THE PUBLISHERS.

IMPORTANCE OF MANNERS

Manners are of more importance than laws. Upon them, in a great measure, the laws depend. The law touches but here and there, now and then. Manners are what vex or soothe, corrupt or purify, exalt or debase, barbarize or refine us, by a constant, steady, uniform, insensible operation, like that of the air we breathe in. They give their whole form and color to our lives. According to their quality, they aid morals, they supply them, or they totally destroy them.

—Burke.

BENEFITS OF SOCIETY

Society is the true sphere of human virtue. In social, active life, difficulties will perpetually be met with; restraints of many kinds will be necessary; and studying to behave right in respect of these, is a discipline of the human heart useful to others and improving to itself.

—Elizabeth Carter.

EXPANSION OF INFLUENCE

As a little silvery circular ripple, set in motion by the falling pebble, expands from its inch of radius to the whole compass of the pool, so there is not a child—not an infant Moses—placed, however softly, in his bulrush ark upon the sea of time whose existence does not stir a ripple, gyrating outward and on, until it shall have moved across and spanned the whole ocean of God's eternity, stirring even the river of life, and the fountains at which the angels drink.

—Elihu Burritt.

INTRODUCTION

"As charity covers a multitude of sins before God, so does politeness before men."

—GREVILLE.

IT HAS often occurred to you, no doubt, to inquire whether the world needs or asks the aid of books of etiquette to teach how to move in polite society. Many able minds have launched volumes on these subjects and the very fact that more are inquired for is the best answer to the query, Are they needed?

This is to be expected, for our land is wide and made up of a vast and constantly growing mass of people, all of whom are seeking for information regarding what is proper to do and what not to do on all occasions—the old will not do—

"The world moves onward, and in time outgrows
The laws that in our fathers' days were best."

We are essentially a new people, containing within ourselves grand possibilities. We have not the prestige of a hereditary set who dictate to us as in the older countries. So our noble men and women imbued with a frank hospitality, coupled with a natural refinement, become our leaders—the founders of an etiquette distinctively our own, made more complete by the broadening process which they have gained by travel and contact with culture and refinement abroad. But as fashion, or rather etiquette, is constantly changing, so it is requisite to be up with the times. A book of etiquette must take note of the new questions that arise under the changed conditions. New codes have come into vogue, and we must be cognizant of them. Some old rules, too, are obsolete, some have been modified, new ones have been introduced, and thus new books on this absorbing theme are constantly called for and eagerly read.

Good manners are the pivots upon which a man's fortune may be said to turn, hence we should not trifle with them. As a French

writer says: "The manners of a gentleman are the index of his soul." He further adds that, "To be truly polite, it is necessary to be at the same time good, just and generous." This tribute to good manners is proper, and it is the aim of this work to impress upon all the necessity for acquiring them; not alone for the pleasure which they afford, but because they are links in the chain which binds human beings to each other and to a Higher Power.

Every line has been penned with the hope that our treatment of the subject will make the duties of social life more clear and awaken a desire for that culture which raises the soul to a more lofty ideal.

THE AUTHOR.

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"Be not the first by whom



The new is tried,



Nor yet the last



To lay the old aside."

HOW TO AVOID BEING CONSPICUOUS



AFFECTATION

"There is always a sweet medium in which to do everything."

CHAPTER I.

THE MAKERS OF MANNERS

"Good manners is the art of making those people easy with whom we converse. Whoever makes the fewest persons uneasy, is the best bred in the company."

—SWIFT.

ALTHOUGH the Golden Rule is the first and most important social law, yet let us not forget that there are other social laws which we must not overlook if we would possess that true politeness known as social etiquette. To follow the track pointed out by our leaders is an instinct of our nature, whether people be the leaders of religion, or fashion. Such customs and usages have been handed down with almost unvarying exactitude in all civilized lands. Such customs or laws are grounded in good taste, a sense of the fitness of



things, kindly feeling, and a desire to smooth away the asperities and roughness which would prevail among so many persons of varying tastes and ideas were they left without a certain set of rules to help to this end, and these rules may be acquired or copied by any one who has a sincere desire to benefit by them.

GRACIOUSNESS ADMIRED

Who is not attracted toward a polite, well-bred person? Who does not carry with them, perhaps through life, the remembrance of some real gentleman or lady with whom they came in contact, at, perhaps, an early period of their life? The pleasant memory such a person has left, and the agreeable impression, may unconsciously have had some influence upon their own life, and served as a model for their behavior when launched into the society which they wish to adorn.

To understand and cultivate the tenets laid down by good society, is not to assume airs, or does not prevent the recognition of the "rough diamond" that sometimes shines out from among those whose early advantages have been few. Rather it adds a higher polish to that gem, and gives it a brighter luster.

THE RULES OF ETIQUETTE

Rules of etiquette have their allotted place among the forces of life, and must be acknowledged as moral agents in refining and making more agreeable our daily intercourse with each other. They are agents for good. They teach us to be more lenient with the various elements which compose society, as life is a sort of partnership in which each human being has an interest; so the laws of etiquette, well enforced, oblige us to make concessions to the many tastes, prejudices and habits of those we meet in the social circle, at public entertainments, in business relations, or when traveling.

At the same time these rules, although they should guide the general conduct, may, in certain cases, be relaxed or changed slightly, according to circumstances or exigencies that may arise. But that does not do away with the necessity for a set of customs or forms that will guide every member of society in knowing just what to do when

launched upon the tide of human beings who make life what it is.

If the value of good breeding is in danger of being depreciated, it is only necessary to compare the impression which a gentle, pleasant demeanor leaves upon you, with the gruff, abrupt or indifferent carriage of those who affect to despise good manners. If two applicants for a position are equally capable, it is safe to assert that in every case the agreeable and courteous seeker will obtain it in preference to the other, who is his equal in all respects, save that he is deficient in that suave dignity that attracts every one.

We are all susceptible to the charm of good manners. Society could not be maintained save for the usages of etiquette. But true etiquette must spring from a sincere desire to make all with whom we come in contact feel at ease; the exercise of a thoughtful regard for the feelings of others. It is this patient forbearance with the eccentricities of all, which stamps the true lady or gentleman. It is a duty which each one owes to himself, to acquire certain rules for guidance, which shall make him a welcome guest in any circle.

WHAT ETIQUETTE REALLY IS

Etiquette is not a servile yielding up of one's individuality, or a mere cold formality. It is rather the beautiful frame which is placed around a valuable picture to prevent its being marred or defaced.

Etiquette throws a protection around the well-bred, keeping the coarse and disagreeable at a distance, and punishing those who violate her dictates, with banishment from the social circle.

MANNERS NECESSARY TO GOOD STANDING

As young King Henry said to the princess, "We are the makers of manners," so we are unconsciously the makers of manners in our circle, whose good influence may last for years. Refinement and politeness have a charm for everyone. Even the coarsest nature feels their power, and many a pleasant memory clusters around the possessors of these two admirable gifts.

Manners are obligatory upon men, and even more so upon women.

A man who is gentle, defers to others, listens respectfully to the aged, or to those who are inferior to him in position or intelligence, is liked by everyone. His presence is a protection to women, his conversation is a wealth of pleasure, and all feel bettered by sharing his society. To be all this, he must be, as a well-known author says:

“A clean man, body and soul. He acts kindly from the impulse of a kind heart. He is brave, because, with a conscience void of offence, he has nothing to fear. He is never embarrassed, for he respects himself and is profoundly conscious of right intentions. To preserve his self-respect he keeps his honor unstained, and to retain the good opinion of others he neglects no civility. He respects even the prejudices of men whom he believes are honest; opposes without bitterness, and yields without admitting defeat. He is never arrogant, never weak. He bears himself with dignity, but never haughtily. Too wise to despise trifles, he is too noble to be mastered by them. To superiors he is respectful without servility; to equals courteous; to inferiors so kind that they forget their inferiority. He carries himself with grace in all places, is easy but never familiar, genteel without affectation. His quick perceptions tell him what to do under all circumstances, and he approaches a king with as much ease as he would display in addressing a beggar. He unites gentleness of manner with firmness of mind; commands with mild authority, and asks favors with grace and assurance. Always well-informed and observant of events, but never pedantic, he wins his way to the head through the heart, by the shortest route, and keeps good opinions once won, because he deserves them.”

SOFT VOICES IN WOMEN

Such a man is indeed an ideal gentleman, and we believe our land has many such noble specimens. But if a gentleman needs to be all this, how much more essential are good manners to a woman! A rude, loud-spoken, uncultured woman is a positive blot upon nature, and repels, by her lack of breeding, those who would not be slow to acknowledge the real worth and talent she possesses, and which would come to the surface were she clothed in the beautiful garments of

modesty, gentle speech and ease of manner. A lady should be quiet in her manners, natural and unassuming in her language, careful to wound no one's feelings, but giving generously and freely from the treasures of her pure mind to her friends. Scorning no one openly, she should feel gentle pity for the unfortunate, the inferior and the ignorant, at the same time carrying herself with an innocence and single-heartedness which disarms ill nature, and wins respect and love from all. Such an one is a model for her sex; the "bright particular star" on which men look with reverence. The influence of such a woman is a power for good which cannot be over-estimated.

Every young girl can become such a lady. Men strive to please and honor such women, and through them must come those refinements of manner and speech so necessary in society, for they thus become the makers of manners worthy to be imitated.

BEAUTY WORTHLESS WITHOUT CULTURE

A woman may be gifted with great beauty, and yet be very unprepossessing, if she does not cultivate that knowledge of the laws of etiquette which will enable her to conduct herself so that she will not attract attention by her awkwardness and ignorance of forms. It is a common saying that many a woman who has no personal charms to boast of is much more fascinating than her more beautiful sisters, some of whom have depended entirely upon their looks to please, forgetting that "beauty is only skin-deep," and that the flower without perfume is not admired, as is the less showy but fragrant blossom. Fine manners are the outward manifestations of an inward beauty that the world is quick to discern.

Society is held together by certain unchangeable laws, which bind its different members in one harmonious whole. When these laws are ignored through ignorance or indifference, how mortifying become the experiences of those who commit a sin against good breeding. How earnestly they wish that they had been taught better!

GOOD MANNERS COMPEL RESPECT

To be mannerly and respectful, to know how to accept the amenities

of social life and to return them in kind, compels respect, and commands entrance into good society. And this can be attained by any one, rich or poor, in this broad land of ours, where the narrow distinctions of caste have not as yet secured a foothold, and where every man is as good as a king. Thus good manners become a practical lever with which to raise one in his daily life. Wealth needs their aid to give character and tone to the surroundings. The poor man needs them to assist him in finding a higher position, which shall be more independent.

Believing, then, in the intrinsic value of etiquette, we would say, in the words of another:

“The finest nature and the most generous impulses cannot make graceful habits. He who knows society at its best is easily master of himself in any lower level. Those who have been bred in an atmosphere of intelligent refinement, and know no way but the right way, are happy, because mistakes to them are well nigh impossible, but the thousands in whose busy lives there has been time for little else than useful and honorable work, but whose ambition prompts them to self-culture, need not despair of mastering all necessary social forms, and acquiring that gentle courtesy which is the winning secret of the gently bred.”

CHAPTER II.

THE TEST OF A LADY AND GENTLEMAN

"I will chide no breather in the world but myself, against whom I know most faults."

—SHAKESPEARE.

HOW often we see in a family or among intimates one man a gentleman, courteous and deferent, while another is rough, boorish and indifferent to the likes or dislikes of everyone. Just here comes the real test of the noble man, the true gentleman. The real man of worth not only seeks to conform to the usages which society imposes, but he must have, as a foundation, an earnest regard for others, a tender chivalry, a consistent and untiring patience with even the foibles which he discovers in his intercourse with those by whom he is surrounded.

This statement would be to some an argument to prove that nature stamps the difference between the two sorts of men, but even nature needs the aid of training and example, in order to bring to the surface those manifestations of good breeding which will place a man on a right footing with his associates.

GOOD MANNERS ALWAYS NECESSARY

From the earliest days of the ancients down to the present time, manners have furnished the subject for many learned discourses by wits and philosophers, and a high estimate has ever been placed upon them. Even the savage, in his rude state, has his code of observances, and is offended at any violation of them.

Aristotle held up the beauty of good manners to his pupils, and declared them to be among the principal virtues. There are few people who, if asked to say frankly which they preferred, a man whose demeanor was courteous, attentive and polite, but whose mental

qualities were not remarkable to one of brilliant attainments, but of a rude, gruff manner, we think the unanimous verdict would be in favor of the polished man.

We do not deny that birth and training have their share, and a large one, in the process of forming the manners, but even where these early advantages have been lacking it is possible for every boy and girl to cultivate the opportunities had, and develop into a real gentleman or lady.

DEFINITION OF A GENTLEMAN

A definition of a real gentleman, borrowed from Ruskin, is proper here. He asserts that a gentleman should possess "that fineness of structure in the body which renders it capable of the most delicate sensation, and of that structure in the mind which renders it capable of the most delicate sympathies." In other words, he must unite the strength of manhood, the courage and high sense of honor in all of his transactions, with the delicacy and refinement of a woman.

Solomon, a high authority, describes a lady in the following glowing language:

"The heart of her husband doth safely trust in her.

"She will do him good and not evil, all the days of her life.

"She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

"Strength and honor are her clothing.

"She openeth her mouth with wisdom; and in her tongue is the law of kindness."

A gentleman is chivalrous to the old, the feeble, to children, and to women.

There comes a time in the life of every man when social duties claim his attention, and then he has often to refer to some book on etiquette for hints as to what is the correct or incorrect way to conduct under certain circumstances. The stately manners of early colonial days have no exemplars now. Our land, with its constantly changing conditions, and the introduction of new elements and new customs, demands a set of rules of etiquette of rather an elastic nature; but

however much they may change in minor particulars the most important qualifications remain unchanged.

FORGETFUL OF SELF.

The first duty incumbent upon a man is, that he forgets self—that in all his dealings with his fellow creatures, their wishes, their comfort govern him. This is the true test of the gentleman.

He never poses with “company manners,” and shows rudeness at home. He is not gentle and forbearing with strangers, and rough and unreasonable with the members of the home circle. The truly noble gentleman would no more show ill-breeding to his own family than he would to a lord of the realm. This is an infallible test of good breeding—the conduct of a man at home and abroad. With a warm heart, care for humanity, the desire to do all he can to make people happy and show them how desirable and beautiful is good behavior, no one dare dispute his claim to the name of a true gentleman. He is, when all these, fit to adorn that society which alone can be termed good society—not because good manners prevail, but where virtue, united to these same manners, is the ruling influence.

SOCIAL RESPONSIBILITY

“The interesting person,” says Lillian Whiting in *The World Beautiful*, “can never interrupt, no matter how busy you are; for he supplements and vivifies rather than breaks the thread of thought. He can never come too often nor stay too long. The quality of interest is due to no single gift, grace or acquirement that can be specified; it is rather a flavor, an essence, an atmosphere. It is as incapable of definition as is any form of enchantment.

THE SOCIAL STAR

“The social lion may serve for a jest and witticism at pleasure; but the social star is a different affair. Society is as subtle in its attractions and repulsions as is a chemical compound. Elective affinities determine its composition. The entrance of a stranger into any special

coterie where mutual intimacy prevails is at once productive of changes in one way or another, serving to separate or unite others into closer or into different relations. This fact indicates the responsibility inherent in all social intercourse. For people to suppose they must find their religion, in the sense of spirituality, at church, and their frivolity at a dinner or a reception, is to take a narrow and an unworthy view of human life.

EXALTATION OF PURPOSE.

Spirituality, exaltation of purpose, are everywhere communicable; and it is not only the privilege of the hour but its higher duty to communicate such purposes. This is not to say that one should go about with tracts and with gratuitous advice to bore people to death and disenchant them with the very thought of earnestness or exaltation. It is character, not exhortation, that truly influences. The most potent influence is the unanalyzed; that which is felt, not formulated. 'The presence of a noble nature changes the lights for us,' says George Eliot. 'We feel that we, too, can be seen and judged in the wholeness of our conduct.' To come in contact with this noble nature at a lunch, a tea, may be as valuable as to attend a church service or a lecture. It is uplift of spirit that is everywhere communicable, and it is the simple duty of every well-bred person to hold himself amenable to this social responsibility."

CHAPTER III.

IMPORTANCE OF SOCIAL OBSERVANCES

"It is almost as difficult to make a man unlearn his errors as his knowledge."

—COTTON.



TO ALL who aspire to be counted among those who are familiar with the best usages of the social world, the importance of such duties appeals with great force. Even though the cares of business or the anxiety attendant upon the universal rush and bustle of daily life may crowd the knowledge of the "small, sweet courtesies" aside for a time, they cannot be ignored forever. Perhaps the business man has been successful financially far beyond his expectations. He is now thrown into that whirl known as society. How shall he conduct himself? What must he do to avoid the blunders he is sure he will commit? Some men so placed may be blessed with a wife to lend him aid, and others may have no wife. His only help, then, is what he can learn from books on etiquette, or what hurried hints a friend may give him.

He now sees how binding are the claims which society has—he wishes from the bottom of his heart that these lessons had been taught him from youth up, so that he would find it a second nature.

TRAINING OF BOYS ABROAD

These matters are arranged better abroad. There, boys in the higher walks of life are instructed as carefully in their duties as social beings, as they are in school education, and the result is that they become self-possessed, fine-mannered, at an age when they are considered mere boys in our own land.

It is quite necessary that men should be versed in the refinements of good society. They have social duties to perform, and it is far more satisfactory to know just what to do, and the right time to do it, than it is to be wandering about, making the most laughable blunders. No one can be at ease who is obliged to stop and think what comes next, and what his share in it is.

A writer on this subject says: “The whole condition of society is elevated and improved by a due regard for its observances and its forms.”

WHO MAKE SOCIAL LAWS

The laws governing society are the product of men, and differ very little in any matter of consequence, no matter where we go. Their value is understood. At the root of all lies self-denial, forgetting of self, and a kindly desire to do good to all. Good society's laws are inexorable; only the refined and apparently moral can enter the charmed circle. The rules laid down are all calculated to produce one result—harmony—and are as incumbent upon one as the other. No member can shirk the responsibility, and no one can transgress without exposing himself to censure.

The first duty of society is to unite the many elements of which it is composed, so that an easy exchange of ideas and kindly intercourse may be had. We are but parts of one great whole. Without the restraining and educative force of society's laws, we should relapse into barbarism. No one's rights would be respected, and might and brute

force would govern the social fabric. All this is changed by the dictates of etiquette.

In good society no word is uttered disparagingly of another; charity for the foibles of its members is enjoined; there is a gentle deference shown toward women, grounded in a chivalric respect. Would all this be possible did not men and women acknowledge the importance of those duties that society thrusts upon them?

SOCIAL DUTIES GIVE PLEASURE

To the hospitable nature the many calls which the social circle makes, although at times a little onerous and exhausting, yet to such an one they are productive of genuine pleasure. To entertain gives these generous souls happiness. Their best efforts are put forth to dispense hospitality. To them the rules of good-breeding have a double meaning, and are the reflection of their inner selves.

HOME TRAINING

To be all that a gentleman or lady in society should be, is far easier when the advantages of early home training have been enjoyed. Some parents, even among the class who should most thoroughly comprehend the value of such instruction, are very remiss with their children. The pertinent reply of the priest to a lady who inquired of him when she should begin to teach her child, is singularly fitting. "How old is he?" was his query. "Three years." "Madame, you have lost two years already." If mothers would remember that with the first look of recognition the child can be taught, they would be more watchful to give it those instructions that would make all that followed far easier to acquire. There is an expression of ease and self-possession imprinted on the face of the man who has thus inherited good breeding which stamps him as far above his fellows.

SOCIAL LEADERS

It is not true, as some aver, that to shine, or rather, to lead in society, one must be wedded to empty forms. Some of the noblest men

and women whom the world has ever produced have adorned the salon and lent the aid of their creative genius to the world of fashion. It requires a brain to plan, an intellect to perform many of the social duties that are imposed upon the leaders of society. To be always courteous, to meet rebuffs and misunderstanding with a calm, well-bred demeanor requires something more than a knowledge of what we should do so far as etiquette goes; it demands a tender heart, a generous forbearance, a self-possession which is rare and beautiful. It needs a broad mind to be able to overlook the daily petty annoyances, the stings of the unthinking, the coarse and the false. It has been well said that "Kindliness of disposition is the essence of good manners." This is a thought that every one who aims to be a gentleman should take home.

DON'T GROW NARROW

It is the tendency of the human mind to become a little narrow in its conceptions of the things that belong to others. We are too apt to belittle the efforts or the surroundings of our friends. The just man or woman, however, sees the exact truth—that we are not alone, and cannot be. And here is the test of the value of social duties. They enlarge the mind, broaden the understanding, and enable us to receive cosmopolitan ideas. That is one cogent argument in favor of their importance. They force us out of the groove in which we live, and bring us in touch with all the great questions of the day, with literature, art, philanthropy, social science, and all its kindred branches.

CHAPTER IV.

HOME--THE LIFE IMMORTAL

"It was the policy of the good old gentleman to make his children feel that home was the happiest place in the world; and I value the delicious home-feeling as one of the choicest gifts a parent can bestow."

—WASHINGTON IRVING.



COURTESY is enjoined in Holy Writ. The Apostle Peter says in his exhortation to wives and husbands, "Be ye courteous."

This is rightly considered a Christian virtue, and will flourish in rich profusion when planted in faith and a serene trust in a higher Power.

Nowhere does this flower blossom as richly as in the home garden. Here, the sweet and tender ministrations of life are born, which flow out into the world, to bless others. The memories of early

years are the dearest. They are never forgotten; the instructions given there are never effaced. These teachings have more in them than mere set formalities—they glow with life and warmth, for they recall the dear faces of father and mother, brothers and sisters, ere the home circle was broken; before care, and sickness, and separation came.

Those days were the preparatory ones, when the character was being fitted for the struggle of life and for an enduring record.

HOME INFLUENCES

The choice of companions has a powerful and far-reaching influence upon the young. Were parents more careful in knowing who were admitted to association with their children, it would not be so difficult a task to inculcate those courteous manners which all admire. The friends young people should select should have moral worth, rather than position in society. Their courteous conduct toward others is of the greatest consequence.

Children are all imitative. Few there are who strike out an original path for themselves. So the model they pattern after should be a good one. If parents realized how great was their responsibility, how closely they were watched and copied by their offspring, they would place a perpetual guard upon their lips and manners, that nothing unlovely could be reproduced in the home life.

BE COURTEOUS TO ALL

Courtesy is incumbent upon all. A truly polite mistress will find no trouble in having good servants, for she will remember that they are human, and not stone, and possess feelings and rights that should be respected. It is a coarse nature that is rude and overbearing to those whom fortune has placed beneath it. The bad effects will be apparent in another direction, for the insolent mistress will have insolent servants. Courteous treatment, and a proper regard for their comfort, will win their regard and more faithful services.



*"I'm to be Queen of the May, Mother,
I'm to be Queen of the May."*



LITTLE FOLKS—THEIR ENTERTAINMENT AND DRESS

(SEE CHAPTER V.)

"I love these little people; and it is not a slight thing when they, who are so fresh from God, love us."

—DICKENS.

TWO SETS OF MANNERS

Where courtesy prevails at home, the young will be polite naturally, and they will preserve this good-breeding wherever they are. Children must never be allowed to have two sets of manners, one for home use and the other for company. (We might add in this connection that adults need not have, either.) Demand uniform courtesy—at their play, and at their studies; at home and abroad.

Courtesy should begin at home, like charity, but neither should end there. In the face of the mad rush and bustle of our daily lives, we, as a nation, are courteous. Even Dickens, who scored us so unmercifully in his “*American Notes*,” says of us: “But no man sat down until the ladies were seated; or omitted any little act of politeness which could contribute to their comfort. Nor did I ever once, on any occasion, anywhere, during my rambles in America, see a woman exposed to the slightest act of rudeness, incivility, or even inattention.” This indorsement makes one feel proud. And a courtesy so general as to win words like these, can only spring from the fact that it is grounded in the home teachings, which have instilled a spirit of chivalrous respect which is an honor to any nation.

INDIFFERENT PARENTS

And yet it is sad to be compelled to say that there are families all over our land who neglect to teach the small, sweet courtesies of every day to those beneath their roof. Who allow them to talk boisterously, romp all over the house at unseemly hours, shout to each other, and commit a dozen such breaches of etiquette merely because they are at home, and no company is there. Should friends call unexpectedly, what a transformation. The young voices are subdued, the step is light and soft, and quiet manners take the place of the rough and noisy exhibitions of a few minutes previous. This is not being polite—it is only a sham. They can be taught to exercise gentle manners at home; to be thoughtful of the comfort of every member of the family; to be guilty of no act that they would blush for were other eyes upon them. Then they will become the real gentleman or lady.

LOVE BEGETS LOVE

Courtesy must spring from an unselfish desire to do right. There is a beautiful myth floating on the topmost wave of the pretty fancies with which the world is blessed, which reads thus: Two children, a sturdy boy and a gentle girl, are wandering in playful idleness through an old garden, overgrown with weeds and rank grass. The boy finds a bunch of keys—the talismanic number, three, and of a curious old pattern, rusted and worn.

They look with indifference upon the keys, but having few toys, they keep them. Days pass by—the keys are forgotten, till one day they find an old door set in a wall, over which the weeping-willow hangs, hiding the framework with its heavy foliage, as if weary of its trust, and anxious to give it up. The boy and girl, still playmates, search patiently for a way to open the door; and at last, finding the key-hole thick with cobwebs, they tear them eagerly away, and push the key into the lock. The door creaks slowly, their strength is scarcely sufficient to force it to turn on its rusty hinges, but they persevere, and at last they step through, into a land so fair, a scene so lovely, that they hold their very breaths with delight.

The door in the neglected garden is the crust of selfishness which has o'ergrown the hearts of the old and sorrow-weary. The keys are the rusty and unused ones of love, patience and truth. Love that seeks the good of all; patience, that "overcometh evil," and tenderly, earnestly, strives to do all the work set before it; truth, that speaks no ill, keeps the tongue clean, the heart single. To these three keys it is given to unlock the sealed mysteries and beauties of the heart which the world has buried 'neath its rubbish.

HOME THE SCHOOL FOR ALL THINGS

The habit of being courteous cannot be learned by arbitrary rules, but must be the outgrowth of home practice. If one is agreeable, civil, kind, there, it will be very easy to be the same elsewhere. A coarse, rough manner at home begets a kindred roughness or churlishness

which cannot be laid aside when among strangers. Home is the school for all things, especially for good manners.

And yet there is a higher thought in connection with instilling good manners—the wonderful power which the parents have, especially the mother, in moulding the lives of their children so that their future may be rich in promise of a better life even beyond the grave. Immortal life—what mother does not pray that it may be a glorious one for her darlings. And to that end she must interweave the lessons of politeness and kindness with the beauty of virtue, of self-denial, of unselfish aims, which alone can be attained by constant and earnest effort. So many thoughts crowd in at this stage that we scarce can number them; but first, let every mother teach her daughter that only a good man is worthy of her—that wealth or position can never take the place of a lack of respect for the husband she chooses; that she should be modest, faithful to all her duties, and demand like qualities in others. And to her sons a true mother will instruct that a sweet-tempered, intelligent, refined girl, even though she is not wealthy, will make a far better wife than a vain, selfish, exacting nature, whose only aim is to get all she can out of life, irrespective of any one else's wishes or rights.

AVOID EVIL SPEAKING

Another evil to be avoided in the home circle is the habit of discussing bad stories heard or silly gossip. A son reared under the roof-tree where evil speaking is indulged in, goes into the world poorly equipped to take up the cudgel in defence of the innocent or maligned. Their opinions have been warped and poisoned, until they look with



distrust upon all. And a young girl who hears her parents repeating scandals or imputing base motives to apparently good actions, will necessarily, unless she has an inborn purity which leads her to abhor the practice, become a captious, envious gossip, and be shunned as such.

TEACH RESPECT

Habits of disrespect are often formed in the home circle. The mother, fearful lest a bad opinion will be formed of her child's rude act, makes excuses, such as "He didn't mean anything," or "He's so cunning, I can't bear to punish him." What will be the effect of such excuses upon the future life of the child. Disrespect for elders, unwilling obedience, selfishness and even absolute rudeness. No parent should overlook the fact that by their own example are they making ladies and gentlemen. If all parents were scrupulously careful to thank their children for little attentions received, reply to their various questions courteously, ask them to do favors in a pleasant manner, the first important lessons would have been given in good manners, and it would be an easy task to add those set forms which are conversant in all polite society. And this sort of education goes on daily in the home circle; its fruits are not ripening for this world alone, but reach out into eternity. The moral lessons inculcated here fit the soul for that immortal home which awaits every dweller on earth's plane.

CHAPTER V.

LITTLE FOLKS—THEIR ENTERTAINMENTS AND DRESS

"Childhood shows the man as morning shows the day."

—MILTON.

IT MAY seem to the children that etiquette is not needed among them—that all they have to do is to enjoy life and leave the forms and rules of every day to the older ones. But here is where they commit a mistake. There should be strict etiquette observed at the earliest age. There is the etiquette of home life, of the school-room, the play-ground, the street, and it is the easiest matter in the world to transgress it unless the lessons are taught while children, which are to govern their after years.



Every right-intentioned boy or girl is anxious to be well liked. The first step toward this result is to cultivate courteous manners. Be deferent to those who are your superiors in age and position. "Young America" has the idea that it is a proof of independence and manliness to speak flippantly and sneeringly of parents or guardians, referring to them as "the governor," "the old lady," or "the old party." The listeners who may smile at your "wit" will just as surely censure you in their hearts for your coarseness and disrespect. The boy who permits himself to adopt this style of address will not make of himself a gentleman. The young person who does not respect himself will not respect his elders.

DEADLY FOES

Do not imitate the vices of men, imagining that it will make you a man also. Smoking and chewing are deadly foes to the healthful growth. Do not use tobacco. There is something unwholesome and repellant about a boy who uses tobacco in any form. He loses his manliness and vigor, his sense of right and wrong becomes perverted, and his ambition leaves him. Never touch tobacco or liquors, if you desire to be a clean, manly man.

NOT ALL CAN BECOME FAMOUS

It is not given to all children to become famous. But it is in the power of every boy and girl to be truthful, honest, outspoken, and fearless; to hate a lie, and to check every evil thought. It is easy to be a real lady or gentleman. Practice politeness—make it the rule of your everyday life, at home, at school, or on the play-ground.

“We cannot all be heroes
And thrill a hemisphere
With some great daring venture,
Some deed that mocks at fear;
But we can fill a lifetime
With kindly acts and true,
There’s always noble service
For noble souls to do.

“We cannot all be preachers,
And sway with voice and pen,
As strong winds sway the forest,
The minds and hearts of men;
But we can be evangels
To souls within our reach,
There’s always love’s own gospel
For loving hearts to preach.”

The big boy can see that the little one is not imposed upon by the bully of the school. The big girl can take the part of another girl whose home surroundings are not so pleasant as her own.

Never sneer at any one who is deformed or lame, or whose clothes are shabby.

Care for your dumb pets in a kind way, feeding them, and sheltering them. Neither torment them yourselves, nor allow others to.

In play, be fair. Do not cheat. This may be a hard lesson to learn, but it is one of the grandest, to understand that you must accord perfect justice to others in your transactions with them. It will serve you well in after life.

Do not rush into the house like a whirlwind, forgetting to cleanse your feet upon the mat. Shut doors quietly. There are people whose nerves are so sensitive that doors slammed to will almost make them ill.

Don't entertain your parents at the table with complaints of your brothers and sisters or your trifling differences with your playmates.

Obey readily, even though you can't see why you should or should not.

BE POLITE TO ALL

Speak pleasantly to your playmates. Never present yourself at table with soiled face and hands, or uncombed hair. Do not interrupt conversation. It is delightful to hear a bright, sensible boy or girl talk, but they should wait until they are addressed, and tell what interests them in a simple manner, without affectation, or feeling that they are the observed of all observers.

Boys, do not tease your sisters, or try to dictate to them. A manly boy protects his sisters, and looks after their comfort.

Do not stare at people, nor turn and look after them in the street. If you observe a peculiar looking or lame person approaching, appear



not to notice such a one; pass without a glance, and make no comment until he is out of hearing.

BE ORDERLY

Have certain places for your clothes, your toys, tools, and books, and when you are done using them, put them in their places. Cultivate this habit, and you will grow into neat, orderly ladies and gentlemen, the pride of your mothers, and will be welcome in every home which you visit.

DO NOT MEDDLE

Never meddle with other people's property. As a rule, it is very offensive to have one's cherished articles handled indiscriminately. Many boys seize things which are shown them in a rough manner, and pull them to pieces. Their fond parents excuse this destructive tendency as the act of an "inquiring mind," that "must know the ins and outs of everything," but we would prefer a boy to be a little less inquisitive, and a little more of a gentleman.

WHAT GIRLS SHOULD DO

Most of the advice given to the boys, is applicable to girls.

Be neat and cleanly, both in mind and body. Take scrupulous care of your teeth and finger nails. Your clothes may not be of the richest material, but if they are made neatly and are kept in perfect repair, that is all that is necessary.

Your every-day toilet is part of your character. A girl that looks like a "fury" or "sloven" in the morning, is not to be trusted, however fine she may look in the evening. No matter how humble your room may be, there are eight things it should contain, namely: A mirror, wash-stand, soap, towel, comb, hair, nail and tooth brushes. These are just as essential as your breakfast, and before you come to the table you should make good use of them. Make your toilet in your own room. Parents who fail to provide their children with such appliances commit a sin. Look tidy in the morning, and after dinner work is over, improve your toilet. Make it a rule of your daily life to "dress up" for the after-



noon. Your dress may, or need not, be anything better than calico; but with a ribbon or flower, or some bit of ornament added, you can have a feeling of self-respect and satisfaction that invariably comes with being well-dressed. A girl of fine sensibilities cannot help being embarrassed and awkward in a ragged and dirty dress, with her hair unkempt, should a neighbor come in. Moreover, self-respect demands the decent appareling of your body. You should make it a point to look as well as you can, even if you know nobody will see you but yourself.

Be frank, easy and cordial in your manners. Do not fear to show that you have a heart. Do not hesitate to say a kind word to this one, or perform a trifling act of courtesy for that one, for fear you may be thought "queer;" give a cheery word to the aged one whose journey is almost over. Speak the timely word to the sad-faced man or woman whose loneliness your well-meant effort will cheer.

Do not be afraid to let the sunshine of your happy souls flow out and permeate all you meet. Be cheerful, frank, natural; and give royally of the rich treasures of your generous souls, and blessings shall follow you.

HAVE PETS

Every child should be encouraged to have a pet, even though it may be a little in mamma's way. Take the whole care of it yourself, so that it may not annoy the other members of the family. We think there is no finer plan to draw out the better instincts of a child's nature, and teach him to be gentle, and protecting and self-reliant, than to let him have some sort of a pet to care for.

HABITS TO AVOID

It is very rude to ask direct questions, such as "Where are you going?" "What have you got in that package?" In fact, do not show curiosity about other people's affairs.

Do not look over another's shoulder, when that person is reading, nor read any letters, even if they are left carelessly lying around. You have no right to pry into the business of any one.

Many children form habits which are not nice, such as spitting on the floor, scratching the head, stretching themselves out upon a chair, yawning, etc. All such habits are exceedingly low, and are avoided by the child who aims to acquire good manners.

HABITS TO CULTIVATE

Be open and frank in all your actions, and do not deceive your parents as to where you are going of an evening, or whom you are going with.

Rise and offer a chair to a lady or an elderly person when they come into the room.

Knock on a closed door when passing from one room to another.

Allow your parents or elders, or guests, to precede you when coming in or going out of a room, or passing upstairs.

Do not seize the best chair in the room, and pay no attention to any one else.

Do not talk at the table, unless you are spoken to; and then reply politely and briefly.

When you are old enough to go into business don't look upon your parent's house as a boarding house, but act respectful and considerate, whether you pay your board or not.

OCCUPATION

Every child should receive some training which will fit it for some useful occupation in life. Riches are transitory, and laziness is the parent of many sins. If you are never compelled to earn your own

living, such training will discipline and develop a self-reliance and energy. As a writer pertinently says, on this point:

“Men like Franklin, and Lincoln, and Grant, and women like Harriet Martineau and Harriet Beecher Stowe, and scores of others who have left their imprint on their nation or their age, were disciplined and developed by labor. Would you see the strong and honored men and women of to-morrow? They can be found in the field and factory and office of to-day, gaining that patience and toughness of mental and physical fiber which does noble deeds and conquers success. Labor is not only a duty, it is a necessity of our nature, and in the end ministers to our spiritual growth. Let no parent encourage a child to look forward to a life of idleness. Life is a school, and he who lives an idle life misses its most valuable lesson.”

CHOOSE GOOD COMPANIONS

Choose your companions with great care, and select those for intimates who will not lower your moral tone. Many a poor boy is an innate gentleman. Shrink from contact with the coarse and impure, and do not choose your companions for the money their parents possess, but for their true worth and agreeable manners. Children must be taught never to be ashamed of a poor friend, but to blush if they have a loud, rude associate, even though he may possess untold wealth.

HOW SHALL I HOLD MY HANDS?

A question often comes up, not so easily answered,—What shall I do with my hands? Some girls always carry a fan. But you cannot always have one in your hands, so it is better to practice keeping the arms pressed lightly against the sides in walking or sitting. This position for the hands, although a little stiff at first, will soon become easy and graceful.

TIME IS MONEY

It is almost impossible for a girl to learn the value of time. If you have occasion to enter a place of business, state what you want and

then retire as quickly as possible. You have no right to encroach upon the time of a man of business.

USE MONEY SENSIBLY

When your parents give you money, or you earn it for yourself, learn to spend it judiciously. Keep your accounts accurately. Bookkeeping is a very important part of a woman's education. The women of high rank in England are careful accountants and keep a strict account of all their expenditures. French women are taught the most rigid economy. It is well to provide against future needs, and to have a balance that you may bestow in charity.

AVOID A "LOUD" DEMEANOR

Above all, do not assume a "loud" or "fast" demeanor, imagining that it is "stunning." It is that—for it stuns all with whom you come in contact. Guard jealously your fair name. The first duty which every young person owes to himself or herself, is to establish a good character. This is easy. With the instructions that every inmate of a good home receives, with the aid of kindly counsel and pure example, and an innate love for things that are good, it is impossible that you should not build up a character that shall be as impregnable as the rock of Gibraltar.

Every boy and girl should desire a good name. Then earn it, by truthful lips and heart, by scorning deceit or base actions, by living upright, fearless lives, which are proudly open to the inspection of all the world.

In youth the foundation is laid for good or evil name. While there are many cases on record where bad boys and girls have outgrown their ill-favored deeds and become good men and women, still the weight of testimony proves such cases rare. The beautiful seeds that blossom into grand deeds are planted in early youth. As a young person grows up, so will he generally be found when mingling with the active duties of real life.

You owe the winning of a good name to yourselves, and to the parents and friends whose peace of mind is to be made perfect, or rudely

crushed, by your conduct. Then strive for a good name; cherish it carefully, and remember that immortal text, "A good name is rather to be chosen than much riches."

CHILDREN'S PARTIES

Children's parties should be simple in character. Evening hours are not as healthful for the little folks as the afternoon hours. If the parties are held in the evening, the hours should not be held later than ten, at the utmost, and begin at seven.

Children enjoy these gatherings with all the strength of their fresh natures, and should be treated liberally to them.

BIRTHDAYS

Birthdays especially should be observed. Even in the house of mourning they may be kept up, for children should not be forced to share in a grief which they cannot understand.

Refreshments should be abundant, but not rich.

Plenty of cakes, nuts, fruits, with lemonade, ices and coffee, are suitable. Cold chicken, roast beef sliced very thin, and made into delicate little sandwiches, are nice.

Do not forget the birthday cake, the crowning glory of the party. The child in whose honor the party is given, must cut the cake and serve it to the others, if he or she is old enough to know how to attend to it.

If not, the duty devolves upon an older sister, or the mother.

Dancing, games, and riddle-guessing are among the recreations. It is not expected that presents should be brought by the little guests, although it is often done.

HALLOWEEN

There is also the Halloween party, for Halloween day.

Jack lanterns and tin horns are then quite in order. False faces add to the merriment.

PATRIOTIC HOLIDAYS

All days, such as Washington's birthday, can be well celebrated by the children. At the table see that the decorations are red, white

and blue. Blue china, red roses and white linen add to the attractiveness. The refreshments can consist of Washington's favorite dishes, such as sliced ham, fried chicken, etc. Red, white and blue ice cream can easily be made; same of cakes. Children are young but once, let us make them happy if we can. It pays in the end.

"I love these little people; and it is not a slight thing when they, who are so fresh from God, love us."

Remember, boys that ten thousand of the greatest faults in our neighbors are of less consequence to us than one of the smallest in ourselves.



CHAPTER VI.

SELF-CONSCIOUSNESS--HOW TO OVERCOME IT

*"Awkward, embarrassed, stiff, without the skill
Of moving gracefully, or standing still;
One leg, as if suspicious of his brother,
Desirous seems to run away from t'other."*

—CHURCHILL.

WE THINK there is not a more distressing sight than the timid novice in society, the young man who is in perpetual misery lest he commit some blunder which will subject him to criticism in the circle in which he moves. Timidity and awkwardness go hand in hand. Is it not strange that this bashfulness belongs more commonly to that sex to which women look for protection and strength of character? It is equally strange that few women are bashful, to the verge of awkwardness. No matter how modest or shrinking they may be by nature, they have ever an innate sense of the fitness of things, a happy blending of timidity and self-possession that puts them at ease.

This bashfulness has gone through life with some men. They could not shake it off. It clung to them like a garment. Society is to such a prolonged torture, and its exactions become unendurable; and yet they realize more fully than the easy, comfortable, self-possessed man the great benefits that mingling with their fellows will bring to them.

THE CAUSE OF SELF-CONSCIOUSNESS

The tortures which a shy man endures would make a volume by themselves. The questions arise, From what cause does this bashfulness spring? From an inherent modesty that makes them shrink from contact with those whose manners are more polished than their own? We have always been of that opinion, but we see it affirmed that shyness is but another form of egotism; and the writer who makes this assertion explains by saying that it is the egotism which leads one to think

constantly of self, even though in a disparaging fashion. We believe this view very uncharitable, and regard this shyness a sort of humility that prompts a young person of either sex to dread lest they be criticised unmercifully for their gait, their manners or their personal appearance. Indeed, it has a deeper origin—it is a nervous seizure which he can neither crush or drive away. Thus his only resource is to endure it as best he can.

ENTERTAINING A BASHFUL PERSON

It is a painful task to attempt to entertain a very bashful person. One almost feels in their presence as if their own light-heartedness were but a form of coarseness, so fiercely will the blood rush to the face of such a person at your well-intended sallies of wit. A man who is constrained and awkward can dampen the pleasure of a social gathering in this manner.

SOCIAL SIDE OF LIFE

It is natural for men and women to seek companionship. A bashful man is no exception to this rule. He feels that strong attraction quite as deeply as does the one who was never taken at a disadvantage in his life. The attrition of other minds, the seeking of fellowship is productive of good. It develops the social side of the nature, and puts the stamp of polish upon all we do and say. This contact teaches many useful lessons of forbearance and patience, without which human nature would be incomplete.

BASHFULNESS NO DISGRACE

It is no disgrace to be bashful. It is founded upon a native delicacy of feeling, which, properly trained, will expand into a manly gentleness. It is only the manifestation of it which is to be deplored. The young person who cannot enter a room without fancying all eyes are upon him, nor be spoken to without stammering and trembling like a leaf, is sure to become conspicuous through those very faults, and thus they become intensified, and he becomes an object of ridicule with the coarse or unthinking.



NEWLY WEDDED

"No cord or cable can draw so forcibly, or bind so fast, as love can do with only a single thread."

—BURTON.



THE WASHINGTON AVENUE CLUB.
Early arrivals — How they are entertained.

GREAT MEN HAVE BEEN BASHFUL

It is a matter of history that some of the world's greatest men have been exceedingly bashful. George Washington was timid in the presence of ladies when a youth, and yet he became one of the most courtly of gentlemen in after years. Both Sheridan and Curran were appalled at the sound of their own voices on the occasion of their maiden speeches. It is related of Cowper, the poet, that he could not pass any one on the road, but would make a detour through the fields, so much did he dread to meet strangers.

These examples are but a few of the many that may be gleaned from history, but show sufficiently that this affliction is confined to no station in life, but that men of all ranks have been its victims.

PERSONAL OPINIONS

Young men often, through real modesty, put forth their remarks in the form of personal opinions; as, with the introduction of, "I think so-and-so," or, "Now, I, for my part, have found it otherwise." This is generally prompted by humility; and yet it has an air of arrogance. The persons who employ such phrases mean to shrink from affirming a fact into expressing a notion, but are accused of designing to extend an opinion into an affirmance of a fact. This is another form of bashfulness which must be conquered.

EMBARRASSMENT

The shy man is forever committing some blunder. He is either stepping on a lady's dress, or spilling water on his neighbor at table, or knocking down some fragile bit of bric-a-brac with those elbows of his that are in the way on all occasions. In the smoking room he is very apt to upset the cuspidor. In the drawing room he stumbles over a footstool, or a button gets entangled in a lady's lace. In the dining room he spills the salt or tips over a cream jug. In short, there is no end to his awkwardness. When he is presented to a lady, he colors up violently, and stammers out some inappropriate remark or unmeaning

question. He is generally in a hurry, and if asked to take a lady in to supper, he drags her in as though she were a lifeless bundle, and sits during the meal as silent as a statue.

MANNERS OBLIGATORY

A knowledge of the code of manners, so earnestly desired, and anxiously copied, by the timid, is binding upon all who would move in good society, needed in all situations, and found everywhere. Every race, every tribe, even, has its own set rules of conduct to which we must conform if we would dwell among them. These laws of etiquette need not be looked upon as disagreeable restraints to be fretted against and tossed aside at will. Rather are they protections against the encroachments of the rude, the thoughtless, and the ignorant. Then what wonder is it if the morbidly shy and retiring person looks with sincere admiration upon that ease of manner which his intimates display? How he envies the self-possession of the man who can enter a room full of people without a tremor, and greet them calmly with no sign of being disconcerted. He would give much to be able to imitate him.

SOCIAL SUCCESS

It is said that true self-respect cannot exist apart from humility. If this be so, the bashful youth assuredly has considerable self-respect for the foundation of his shyness; a feeling which begets a due consideration for others, and a correct measurement of them. This respect leads to deference to superiors and especially to women. So the young man who enters society with a deep-rooted dread lest he be capable of some sin against its tenets, when he has trained himself to use that society as a means, not an end, will eventually become one of the brightest ornaments of the social circle, whom it will be a pleasure and pride to know. And one of the first steps to that training is to place himself under the tutelage of an experienced elderly lady, who will kindly help him to an understanding of what he should and should not do. There is no friend more useful to a beginner in society's ways than a gentle, thoughtful woman; the young man who succeeds in enlisting the interest of such an one is certain of social success.

HOW TO CONQUER TIMIDITY

What should the bashful man do first in order to acquire self-possession? Forget self. He should not once think of how he is going to appear to others, or what he must say. He must enter a room quietly, and as if there were not another occupant. When he is addressed, he must concentrate his thoughts upon the words spoken to him, and answer clearly and unconcernedly (of course politely). Self-possession inspires confidence, and establishes a sort of free-masonry, which places people on an equal footing. There is no doubt that to a certain extent first impressions are lasting. And that is another strong plea for their being of an agreeable character. Emerson, who has written forcibly on this subject, in speaking of manners declares that, "When we reflect on their persuasive and cheering force: how they draw people together; how in all the clubs manners make the members; how manners make the fortune of the ambitious youth; that, for the most part, his manners marry him, and, for the most part, he marries manners; when we think what keys they are, and to what secrets, what high lessons and inspiring tokens of character they convey, and what divination is required in us for the reading of this fine telegraph, —we see what range the subject has, and what relations to convenience, power and beauty. * * * The maxim of courts is that 'manner is power.' A calm and resolute bearing, a polished speech, an embellishment of trifles, and the art of hiding all uncomfortable feelings are essential to the courtier. * * * Manners impress every one, for they indicate real power. A man who is sure of his point carries a broad and contented expression, which everybody reads: and you cannot rightly train to an air and manner, except by making him the kind of man of whom that manner is the natural expression. Nature forever puts a premium on reality."

SELF-DEPRECIATION

The shyness of some people arises from a dread lest they may be thought inferior to those with whom they are associated. This fear

can easily be corrected by asking, Who is my superior? and answering it thus, No one merely from the accident of position or circumstances alone. Only he is superior who is so by grandeur of character, noble deeds and lofty impulses.

And some again decline to make an effort to be polite and deferential lest they may be deemed servile. There is no servility in courtesy. Some strong, self-contained natures may set at defiance some minor social laws, but such natures would possess still greater influence did they add the charm of good manners to their other good qualities. It is often asserted, as an excuse for some glaring deficiency in this regard, "But he's a rough diamond." But would not that same diamond be far more brilliant and beautiful if it were polished and cut?

SHYNESS BECOMES AWKWARDNESS

When shyness is carried to excess, it degenerates into awkwardness. The feeling that you are about to do something clumsily precipitates the very catastrophe so much dreaded. The awkward man will drop anything he tries to hand to a lady, falls over hassocks, opens windows when he should close them; to be brief, he is the terror of the ladies, for they know that he is liable to imperil their comfort in some unexpected manner at any moment. At the table he creates confusion and ill-concealed merriment, until the unfortunate cause feels ready to fly forever from a scene where he is so out of place.

UNDUE SELF-CONSCIOUSNESS

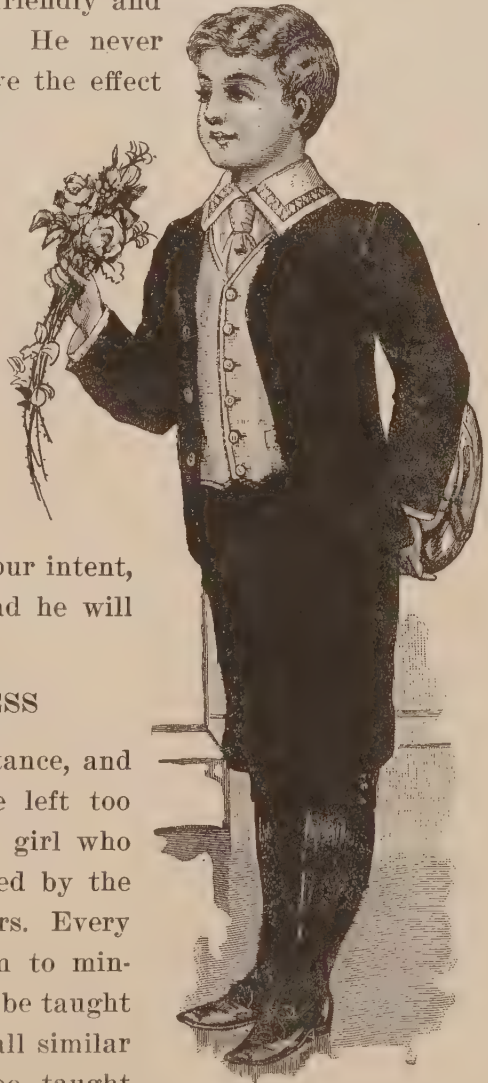
There is another class who are self-conscious. This is as disagreeable as it is foolish. Those who have this fault are ever holding up the mirror to their own personality. When they converse, it is of self they are thinking. They never forget themselves for an instant, and are always posing that others may admire. Their gaze is perpetually wandering to catch an expression of how they are valued. Such people impress one very unpleasantly. They are self-constituted "lions." They grow dogmatic, opinionated, and repel when they fancy they astonish.

A CURE FOR SHYNESS

Every man can become a gentleman, just as every woman can become a lady. An acquaintance with the laws laid down for social etiquette is the shortest road to this end. It is a duty which the timid man owes to himself to conquer his weakness. A shy person will throw a restraint over a group of people, and cause the most sparkling conversation to flag; it is impossible to become friendly and chatty with such an individual. He never thaws out. His presence will have the effect of checking others' enjoyment, or else they become indifferent to him, and leave him to his own resources. This is unkind, for the man or woman who is shy is painfully modest, and will go through life misunderstood and unappreciated. He needs the most delicate sympathy. He should be encouraged to talk, but it must be done in so careful a manner that he will not be conscious of your intent, else will his pride take alarm, and he will retreat from the field.

INHERITED BASHFULNESS

Bashfulness is often an inheritance, and children who are its victims are left too much to themselves. The boy or girl who is sensitive should not be ridiculed by the more courageous brothers and sisters. Every opportunity should be given them to mingle with their elders. They should be taught dancing, gymnastics, boxing, and all similar accomplishments. They should be taught



music and elocution. They should go much into society, even if it is agony to them. The physical grace and poise these instructions impart to a youth will extend to the mind as well, and gradually confidence in his own ability will be engendered. A youth thus educated grows graceful—his carriage bespeaks a healthy dignity born of a freedom from pretense.

Take boys who are bashful into the parlor when guests are present, but do not force them into prominence. Watch them, but do not let them feel that they are the objects of solicitude. Leave them unconcerned and free from restraint. Present them quietly to the guests as if it were an everyday event, and leave them to wander through the rooms at their own pleasure. They will soon grow accustomed to their surroundings, and the feeling that nothing is expected of them will soon lead them to wonder why this is so. From wondering, they will commence examining self, then imitating others, and this silent training will soon show good effects in their outward demeanor.

DO NOT BECOME AFFECTED

But it is, after all, so easy to be rid of bashfulness, the means are so plainly within reach, that we would impress upon a young man that he should guard against the opposite extreme—assuming an ease which is not felt; an affectation of well-bred indifference which becomes an impertinence, such as lounging in company, pretending to suppress a yawn, humming to oneself, staring blankly at people, or carelessly nodding to them. These “airs” are too transparent, and will never be mistaken for that familiarity with good society which they would have us believe they possess.

WORDS OF ADVICE

To the really shy we would say: Give close attention to what is going on around you; store your mind with the current thought of the day. Determine to make the best of every circumstance. Mingle with well-bred people. Social friction is absolutely necessary would you become polished. Do not be in a hurry about anything. This is fatal to

the highest politeness. Select a good model from among those who shine in society, and follow it. Goldsmith says—"People seldom improve when they have no other model but themselves to copy after." Remember, that by patient effort alone can you cast aside that shyness which makes society and its demands so oppressive. We think that these words are fitting and timely:

"Let the shy man remember that people are not thinking about him nearly as much as he supposes,—they are all too busy thinking about themselves. Let him especially avoid nervous, awkward tricks—playing with his cane or his hat or his watch-guard. If he can once learn to sit perfectly still, he has done a great thing, although he must beware of a repose that is too stiff, and he must not look as if he had been frozen into one special attitude. We Americans are too nervous and too energetic to care to sit entirely quiet for more than a very short time; and yet the ability to do so in company and malice prepense shows one has reached the high-water mark of good-breeding."

REPRESSION

So often have I seen people, when under the spell of repression, appear as though bashful, that I feel a suggestion regarding the method of overcoming repression is not out of place here—rather do I believe it is quite in place.

Repression, due frequently to slights, real or fancied; to sorrow, secret or otherwise; to indignation, justly or unjustly, and often to embarrassment, caused by some one throwing about an atmosphere of superiority, can, like everything else, be cured.

HOW TO OVERCOME REPRESSION

First and foremost, remember that you are God's child—that no one can influence you the least degree, unless you so will it. God created all men equal—if one man seems superior to you because of some special gift, another seems superior because of some other special gift, and so it is everywhere; but remember, the more gifted the man, the more simple are his manners. Great men and women then are not the ones that make you feel ill at ease—rather is it those men and women who

have not real worth in themselves. The latter simply assume superiority by their method of conduct towards others. Of the latter class have no fear, their influence is of short duration and of no importance at the best. Realize at once your oneness with the Father.

If occasion offers, look up to the sky and breathe new life from heaven. See only the good and good will be the result. No one can repress you when you are surcharged with divine strength. Be simple, be natural, think good, and you will act well. Herein lies the secret. Meet the harmony of spirit and purpose. Health of mind will keep you in a healthy atmosphere and in abounding good will. It is the dark and unhealthy mental states that keep seven-eighths of humanity in a depressed spirit.

“To one firmly persuaded of the reality of heavenly happiness, and earnestly desirous of obtaining it, all earthly satisfactions must needs look little and grow flat and unsavory.”—Atterbury.

CHAPTER VII.

INTRODUCTIONS—THEIR IMPORTANCE

“If a man does not make new acquaintances, as he advances through life, he will soon find himself left alone. He should keep his friendship in constant repair.”

—JOHNSON.

AN introduction is virtually an assurance that the parties thus presented to each other are equals in point of desirability and reputation, and should on this account be very sparingly given, for no one can foresee what the result of an acquaintance will be. It is very annoying, after you have thus made two people acquainted, to learn that one has “cut” the other in some public manner. It is a reflection upon your judgment and good intentions. It may prove, however, that one or the other learns something derogatory of which you were ignorant, thus still further adding to your mortification and dismay.

On this account there is a responsibility attached to the giving of introductions, which should not be assumed at random. It is better to err upon the side of being too careful than not careful enough.

CONTINUING OF ACQUAINTANCE

At the same time it is always to be assumed that such persons as you meet at a friend’s house are proper persons to be introduced to you. It is not, however, obligatory upon you to continue the acquaintance, unless you really wish to. There are cases where, by frequently meeting the same persons, and finding them very agreeable, and correct in their deportment, a friendship has sprung up which has proven mutually beneficial.

LADIES BECOMING ACQUAINTED

Two ladies can, with propriety, converse, wherever they chance to meet, without the formality of an introduction. This free-masonry among women is very charming, we think.

It is always easy to drop any acquaintance that proves undesirable.

INTRODUCTIONS NOT ALWAYS NECESSARY

In England, among the higher social circles, it is quite the thing to address people you meet at friends' houses, and introductions are often dispensed with. There, the fact of meeting under one roof, is deemed guarantee sufficient. In this country, where society is more mixed, it is considered the best etiquette for the hostess to introduce her guests to each other. If, through any inadvertence this form is omitted, persons of fine breeding will not hesitate to accept each other's polite advances. A frigid repulse of any courtesy offered is a direct insult to the friends under whose roof you are.

It is very true that "A disagreeable woman can always find reasons enough for being chilling and formal; a fine-tempered woman can always find reasons enough for being agreeable."

One should always acknowledge an introduction, even though you receive one to your greatest enemy, whom your host has unwittingly presented to you, even if once outside the door you resume your old dislike; still, while he is the guest of your friend, you should treat him politely, nor disturb the harmony which should prevail.

Do not fancy because a lady or gentleman does not recognize you the next time you meet, that it is their intention to ignore you. One who is much in society sees so many people that it is impossible to remember all their faces, and some are preoccupied and not designedly neglectful.

A "CUT" DIRECT

A direct cut is seldom excusable. Never cut any one unless you have grave reasons for wishing to discontinue their acquaintance. Some ladies shrink from recognizing a poorly-dressed acquaintance, or one whose social position is not as good as their own. This feeling borders on snobbishness. At any rate it lowers the standard of right and wrong, and shows that you are deficient in Christian kindness.

A gentleman never refuses to bow respectfully to his servants on the

street, and a lady should do the same. Her social standing must be far from firm if she fears that she will compromise herself by such civilities. There is no reason why a lady should bow first.

The best way is for the one who sees the other first to bow, whether it be the lady or the gentleman.

HOW A GENTLEMAN SALUTES

When two ladies are walking together, and are met by a gentleman known to one of the ladies, he should raise his hat politely to both. Or if a lady is met by two gentlemen, one of whom she knows, it is usual for both gentlemen to bow.

When introductions take place, the name should be very distinctly pronounced. Some people are very careless about this. If you do not hear it plainly it is no disgrace, and it is well to say, "I beg pardon, but I shall have to ask you whom I have the honor of addressing." It prevents awkward mistakes afterward.

HINTS

Never interrupt a conversation for the purpose of introducing any one.

At a dance, do not present a young man to a lady without first asking her permission.

Be very guarded about introducing titled foreigners to young ladies. Sometimes titles are not open to inspection.

A pleasant form of introduction is, "Miss Brown, I wish you to know my friend, Miss C."

A WIFE INTRODUCING HER HUSBAND

A wife introduces her husband in the following manner: "This is my husband, Mr. Weston," and not "This is my husband." If he has a title she should add that, as "This is my husband, Judge Oswald." Some ladies feel delicate about this matter, but it is proper, as he thus obtains his correct status with strangers. A lady can always introduce the immediate members of her family without asking permission to do so. She pays strangers a compliment by this attention.

In introducing any relative, the full name should be given, as "This is my cousin, Miss Mamie Morton," not "my cousin Mamie."

PRESENTING THE YOUNGER TO THE ELDER

When there is a marked difference in age, the younger lady should be presented to the elder one, unless a superiority exists in position, when the private and unknown lady should be presented to the famous one. A gentleman is presented to a lady. But as we have said elsewhere, it is unwise to be too ready to give introductions.

MENTION THE TITLE

Always use the title a gentleman possesses. A clergyman is addressed as the Rev. Mr. Blagden; a doctor of divinity, as "the Rev. Dr. Mather;" a member of Congress as "Honorable."

The usual form of introduction between equals in age or position is "Miss Kay, Miss Patterson." "Mr. Nagel Mr. Thompson."

DO NOT "SCRAPE ACQUAINTANCE"

No young lady of refinement will "scrape acquaintance" with one of the opposite sex. We cannot imagine an occasion where it is permissible. The origin of this term, "scraping acquaintance," is not of a character calculated to inspire one with admiration, but it is as lofty as the act itself. This old story is handed down to us from the times of a very illustrious personage—the Roman Emperor, Adrian. Of course we do not vouch for it. It is related of him that he was at the public baths one day when he saw one of his veteran soldiers scraping his body with a tile. The emperor ordered that his old comrade in field and fray should be supplied with better cleaning materials, and money.

But his goodness seemed likely to be abused, for on another occasion he found a score of old soldiers who had fought under him standing in the water, while each was currying himself with a tile and wincing at the pain inflicted.

The emperor perfectly understood the meaning of the sight; so he said to them:

“Ah, my fine fellows, you had better scrape one another; for,” he added, “you certainly shall not scrape acquaintance with me!”

YOUNG LADIES NEED NOT SHAKE HANDS

A young lady should not shake hands on being introduced. A modest bow is sufficient acknowledgment. This custom of hand-shaking, like many of our modern forms, is borrowed from the French. The impulsive warmth of their nature makes it natural for them to bestow a more hearty greeting than a mere nod, but Americans and English show more reserve with strangers.

At a second meeting two ladies may offer their hands, but ladies seldom extend their hands to gentlemen, save to their most intimate friends. A lady is at her best when she exhibits a modest and retiring manner.

On entering a parlor, if you are not recognized by the lady of the house, at once, refresh her memory by mentioning your name.

The friend who is visiting at your house must be introduced to all callers, and they will in return, pay all the attention in their power, such as inviting your guests to their house, planning little receptions, etc., during the period of their stay.

It is also part of your duty as a hostess, to make a party in their honor, either when they first arrive, to present them to your friends, or on the evening previous to their departure, as a kindly farewell

INTRODUCING IN THE STREET

When friends meet in the street, and pause for a moment's conversation, it is unnecessary to introduce a friend who may be with you. But if you prefer to do so, you may introduce them. Still, introductions of this nature do not compel either party to pursue the acquaintance, and a well-bred gentleman will not presume upon the opportunity thus given him by chance.

INTRODUCING VISITORS

If several visitors call upon a lady at the same time, she should present them to each other, thus putting them at ease.

In introducing two gentlemen, address the elder, or superior, with "Allow me to present to you my friend, Mr. Hale. Mr. Hale, Mr. Gordon."

Adapt yourself to the society in which you find yourself. If you feel sad or ill, and cannot shake it off, do not go into company. You have no right to depress others.

All introductions given at a croquet or lawn-tennis party, or on a yachting excursion are merely for the time, and do not involve after recognition.

REQUESTING INTRODUCTIONS

A gentleman may with propriety request an introduction to a lady at a party or ball, and should pay her some attention, but the acquaintance need go no farther, unless mutually agreeable.

It is very impertinent for a gentleman to join a lady in the street when she is walking with another gentleman; and it would lay him open to the charge of having some motive (most likely an interested one) in thus forcing himself upon another man.

"It is clearly the duty of a hostess, at a ball or dancing party, to endeavor to provide her guests with partners, and for that purpose she must either make the introductions herself or through the help of others. Young men often present each other to young ladies, and it is entirely proper that they should do so if they have first asked leave. A gentleman may also ask a lady, if he knows her well, to introduce him to another lady when a proper opportunity shall occur. Of course he could neither wish nor expect his friend to cross a crowded room with him to make the introduction; because she would then be left to make a bad third, or else to retrace her way alone; an awkward situation except for one of the ladies of the house."

LETTERS OF INTRODUCTION

These should always be carefully worded and left unsealed. It is not expected that the bearers will examine the contents, though it is understood that they are known to them.

A business letter of introduction is expressed in set terms, as—

Mr. _____

Dear Sir:—I have the pleasure of introducing to you Mr. _____ of _____. Any favors you may extend to him will be appreciated by _____ Yours very truly, _____.

Letters of introduction of a social nature should be written very carefully, and on the best of note paper, of a neat size, and with an envelope to match. A letter of this sort, commending the person introduced, should give the full name, the place of residence, and express the wish that the acquaintance thus formed be productive of mutual pleasure.

GIVING LETTERS OF INTRODUCTION

Great discrimination should be exercised in giving letters of introduction. We think there are too many of these sort of favors asked and given, already. You become responsible for the good behavior of the one whom you introduce. You should never take the liberty of furnishing a letter of introduction only to a friend of long standing. Another thing to be considered in a social letter of introduction is whether the parties thus made acquainted will prove congenial. If they do not, they may both end by blaming you.

INTRODUCTION BY CARD

Introductions may be made by card as well as by letter. The gentleman introducing the other writes upon the upper left hand corner of his own card the words "Introducing Mr. _____," and incloses it with the card of the gentleman so named in an envelope of good quality, and of the fashionable style and size. The recipient of a business letter of introduction is not bound to extend any courtesies of a social nature. The acquaintance is of a purely business sort, and may end in the store or office.

Etiquette demands that these rules be observed with exactness. Should the person introduced be a lady, she follows the same method, inclosing her card with that of the one introducing her, and sends it by mail or a messenger. The lady receiving these must call in person,

or some member of her family must represent her. If she fails in this, she must send a message explaining her reason. If a call is not made within a few days such an omission is an act of rudeness.

ANSWERING LETTERS OF INTRODUCTION

“A letter of introduction, received through the post, stating that an individual or family which the writer highly esteems, is about to locate near you, and asking your kindly attentions, must be answered immediately, with expressions of anxiety to be of service to the strangers so recommended. The person or family thus introduced should be called upon at the first opportunity. Such a request to call upon a stranger admits of no delay, and no after attentions can make amends for neglect.”

The custom in Europe is for the person having the letter of introduction to make the first call. This is repugnant to our independent spirit, as it puts the bearer in the position of begging an acquaintance. We consider it in far better taste to send it by another source, and await its acceptance.

PAPER TO BE USED

It may appear a trifling matter and not worthy of consideration whether a letter of introduction is written upon fine paper, well expressed, and neatly inclosed, or whether its receipt is acknowledged promptly. But these details are of importance and their observance will determine your standing as a lady or gentleman, and give you the opportunity of conferring happiness upon others.

PRIVILEGES OF MIDDLE AGE

When gentlemen and ladies have reached middle age, their motives cannot be misconstrued if they form acquaintances in traveling without the formality of an introduction. But even this acquaintanceship must be had with reserve, and not be continued beyond the time of casual meeting. Any approach to familiarity must be checked at once. A young lady cannot, however, avail herself of this privilege of chance acquaintance.



INNOCENCE

*"Standing with reluctant feet,
Where the brook and river meet,
Maidenhood and childhood meet."*



IN THE GOOD OLD DAYS

CHAPTER VIII.

GREETING AND LEAVE-TAKING

*"True friendship's laws are by this rule expressed;
Welcome the coming, speed the parting guest."*

—POPE.

THE manner in which a greeting is given indicates the lady or gentleman. It is natural to all to make an outward acknowledgment of the presence of others, and to express the pleasure felt at the meeting, in some way that will be tangible.

In rude stages of society the salutation became an act of worship, and those forms crystallized, as civilization advanced, into something more elegant, and thus have become the common property of modern nations.

SALUTING IN DIFFERENT COUNTRIES

Each country has its own peculiar forms, and all indicate a warm, spontaneous interest in the welfare of those around.

Oriental peoples are very punctilious in their greetings. The Bedouin's salutation has all the tender grace of a blessing, as he places his right hand upon his breast, and bowing low, says: "If God wills it, you are well." The grave and stately Spaniard greets you with "God be with you." The gentleman in Poland, as he leaves you, touches his lips to your shoulder, and bids you to "Be ever well." Men of distinction in Japan wear over their shoulder a scarf, the length of which determines their rank. When two gentlemen meet, they bow until the ends of the scarf which each one wears touch the ground. Of course the one with the shortest scarf has to bow the lowest. A Monbotto of Africa when he meets a friend, holds out the right hand, and cracks the joints of the middle fingers. Eskimos salute by rubbing noses together. But probably the most startling mode of salutation is that of the Moors, who greet a stranger by dashing toward him at full speed

as if to unhorse him, and when near, suddenly firing a pistol over his head. One must be gifted with considerable presence of mind not to be alarmed at such an effusive greeting. The Egyptian's salutation may be very appropriate for that warm region, but would offend ears polite in our own land. He very earnestly asks you, "How do you perspire?" dropping one hand to the knee. Turks have a more stately greeting. They fold their arms upon their breast, and bend the head very low. We might go on enumerating the various modes of saluting prevalent in other lands, but these will suffice to show you that none of these methods, however proper in their own place, obtain here in America, where there are but three salutations—the bow, the kiss, and the verbal greeting or hand-shake.

While our own American gentleman lifts his hat as a token of recognition, many foreigners content themselves with merely bowing, although in France and Germany the embrace is considered proper among intimates, as the father kisses his grown-up son on the forehead, men clasp each other in their arms, and brothers show as much fondness toward each other, even in public, as though they were lovers.

FRENCH ESTIMATE OF COURTESY

It is stated by some author that while a Frenchman will forgive a debt, or a wrong, he will never overlook a lack of courtesy; also that he demands that the most profound outward respect shall be shown toward the ladies of his household, else possibly a duel may be precipitated.

THE BOW THE USUAL GREETING

The bow is one of the simplest observances in society, but it is so universally practiced that it becomes a test of good manners, according to the ease and grace with which it is given. La Fontaine defines it as a "note drawn at sight. You are bound to acknowledge it immediately, and to the full amount."

We bow to the old, the young, the rich, the poor, to our friends and to those to whom we are indifferent, and each one of these salutes can

be shaded so nicely that to an observant eye they have a distinct significance of their own.

The mere act of bowing does not presuppose an intimate acquaintance. It is simply an outward expression of the politeness current in good society. Do not nod, but incline the body so that it may become a bow. The fashion some have of giving the head a mere jerk is disrespectful and churlish. Of course, a slight acquaintance does not receive so impressive a bow as one you have known longer, and with whom you are more cordial.

RETURN A GREETING IN KIND

All mature people should return a bow, even though they do not recognize the person bowing. It is probable that they have been mistaken for another person, and it is ill-bred not to acknowledge the salute.

The French have a custom of uncovering their heads when a funeral procession is passing—a very generous tribute of respect to the mourning friends, and is becoming the custom in this country.

“WHO SHALL BOW FIRST”

There are innumerable opinions with reference to the proper answer to the question,—“Who shall bow first; the lady or the gentleman?” A writer says on this point:

“The bow as a rule means recognition, and not simply deference and respect, and in America, between merely formal acquaintances, it is the privilege of the lady to offer the recognition and the duty of the gentleman to accept it. In France and on the Continent generally, this is reversed, and no lady will acknowledge the acquaintance of a gentleman unless he first bows his recognition.

“In England, the lady is expected to bow first, a custom doubtless growing out of the fact that introductions, given in the ball-room for the purpose of the dance, are not titles to recognition afterward, while on the Continent they do constitute acquaintanceship. Here, no merely formal acquaintances have the right to change the rule of recognition,

but between intimate friends it is not material which bows first, the gentleman or the lady; indeed, with well-bred people the recognition is oftenest simultaneous, the quick recognition of the eye preceding the formal salute. If the acquaintance is formal, the lady may be reserved or cordial in her salutation, and the gentleman must be responsive to her manner, claiming only as much as she offers. No lady will be capricious in her recognitions, now cool and now cordial, nor will she be demonstrative in her public greetings. She may refuse to recognize, for sufficient reasons, but a recognition offered must be fully polite. A conspicuously frigid salutation is an insult in the presence of strangers, which she has no right to inflict. A formal bow and faint smile, reserved but not discourteous, is all that a refined lady is permitted to offer on the promenade, the street, or in any public place, even to the most intimate friend, and the well-bred gentleman never criticises the dignity of her demeanor, because he knows she reserves her more cordial and friendly greetings for occasions where they may meet in the greater privacy of her own home, or at social gatherings at the invitation of common friends."

In riding or driving on a public promenade, you should bow ceremoniously the first time you meet friends, but content yourself with a smile or a slight nod after that.

A gentleman who is smoking upon the street removes his cigar before bowing to a lady, and is very careful not to puff cigar smoke in the face of any passer-by.

In saluting a lady or an elderly gentleman, the hat must be lifted. With friends of his own sex, a bow, and a friendly word in passing, are sufficient on the part of a gentleman, although the lifted hat is more polite. A smile should accompany every bow. The cold nod and unsmiling countenance are barely civil.

Never descend to the littleness of "cutting" a gentleman on account of some trifling difference you may have had. This suggestion applies to all.

No gentleman fastens his gaze upon a lady in the street, and stares

at her until she has passed. Neither does he make any remark about her, of any sort whatever.

OFFERING THE HAND

Another form of salutation is offering the hand. There are as many ways of shaking hands as there are people. No two touch the hands alike. One person places a cold, clammy hand in yours, and the listless, indifferent manner chills you. The hand of another will glide into yours in such an insinuating fashion that you instinctively distrust its possessor. And still another offers you his hand in such a frank, open way that at once confidence is inspired. Such a person does not seize your hand as in a vise, or crush your fingers in his rude grasp, but cordially presses it, and then lets go your hand in a respectful manner. This is an indication of a polished gentleman.

The hand should never be extended to those who are not intimate friends, and no young lady will offer her hand with the same freedom as does a married or an elderly lady.

Ball-room introductions do not call for this mode of recognition. An inclination of the head is sufficient.

The mistress of the house should offer her hand to invited guests, or a gentleman who is presented to her by an intimate friend.

Gentlemen wait for a lady to extend the hand first, and a younger person for the older one to make the first advances.

A gentleman should always rise when another offers the hand, but it is not obligatory for a lady to rise.

It is hospitable to offer the hand to parting guests, and invite them cordially to come again.

RECOGNIZE A SERVANT

A gentleman may shake hands with a valued servant when he or she is about to quit his employ, without any lowering of his dignity.

If he afterward meet her on the street, it is not beneath him to stop and inquire after her health, or whether she has secured a pleasant place. A true gentleman always knows how to use proper reserve in his dealings with his social inferiors as well as his equals.

SHAKING HANDS WITH GENTLEMEN

Gentlemen should shake hands with each other, when introduced. An old gentleman may offer his hand to any lady. The glove need not be removed from a gentleman's hand when greeting a lady. It was formerly usual to do so, but both custom and convenience sanction its retention. It is not good form to make an apology for the omission.

The most common forms of verbal salutation are "Good morning," "Good evening," "How are you?" "Are you quite well?" All these and many more may be used, varied to suit the occasion, but whatever form is adopted it should be accompanied by a respectful manner. Undue familiarity should be avoided. Nicknames should never be used in public. Show others respect, and you will receive it in return.

KISSING PROMISCUOUSLY

A greeting much in vogue in American and English families is kissing. This is a reprehensible custom, and should not be tolerated in good society.

The kiss is the seal of pure and earnest love, and should never be exchanged save between nearest and dearest friends and relatives. Indeed, public sentiment and good taste decree that even among lovers it should not be so often indulged in as to cause any feeling of regret on the part of the lady, should an engagement chance to be broken off.

KISSING GUESTS

We have seen a family of children compelled to pass the ordeal of kissing every guest in a room when the hour for retiring arrives. It is a senseless custom, and often creates disgust on both sides. Children do not like to kiss every one, and many adults are not fond of saluting the wee men and women in this manner. We honor the mother who does not permit her little ones to kiss strangers. It shows a delicacy and refinement which the child will soon learn to imitate.

LADIES KISSING EACH OTHER

It is a foolish practice for ladies to kiss each other every time they meet, particularly on the street. It is positively vulgar, and a refined woman shrinks from any act which makes her conspicuous. It belongs rather to the period of "gush" natural to very young girls, and should be discouraged on physiological grounds, if no other. Many times a contagious disease has been conveyed in a kiss. Let promiscuous kissing be consigned to the tomb of oblivion.

RAISING THE HAT

When a gentleman is driving, it is almost impossible for him to raise his hat, even to a lady. He is compelled to keep the reins in his hands, and so he must content himself with bowing, even a little lower than usual. Do not raise the whip to your hat, although some fashionable gentleman may tell you it is the correct thing. It is not respectful—nay, it is uncivil.

If a gentleman is on horseback and meets a lady to whom he desires to speak, he should at once dismount and walk by her side, leading his horse, and not remain on the animal's back while she is standing in the street.

TAKING LEAVE

Should a gentleman meet a lady on the public promenade and wish to walk with her for a few moments' conversation, he need not accompany her home. He can take his leave whenever he chooses without apologizing.

Knowing a lady well enough to bow to her when you meet does not give you the right to call upon her, unless she extends a special invitation.

GENUINE GREETING

Of all the various kinds of greetings, the one that contains the greatest amount of sincerity is the most acceptable to every human being. He that makes his friendship felt and shows that he is indeed glad to see you, not by gush and empty words, but by a cordial manner

and joyful expression, is the one voted by society as the greatest gentleman.

Right here it will perhaps not be out of place to say that if this meeting accidentally takes place on the street, where it is considered improper to halt, then let one or the other indicate into what parlor, waiting room or shop even, they may step, while exchanging words of greetings or farewell.

But more cordial than all others should be the home greeting—a greeting which means everything in life. With what love and tenderness should the mother greet each member of the family, as they go out and come in! How near can she keep her boy's heart to her own by just a sweet word at parting and a warm greeting on his return! She little knows what a balm it becomes for every ache.

As with the family, so with guests. The hostess' duty, so far as warming, lighting and feeding her guests are concerned, are trifles so far as their happiness is concerned, compared with the warmth of greeting given those who cross her threshold. She need not invite unless she choose, but when once invited she is responsible for their cheer and comfort. A warm greeting places one at ease, and the joy in one's heart finds easy vent.

CHAPTER IX.

CONVERSATION

"Not only to say the right thing in the right place, but, far more difficult still, to leave unsaid the wrong thing at the tempting moment."

—SALA.

THERE are few who do not ardently desire to become good conversationalists. To be able to hold the attention of a circle of listeners, many of whom are strangers, and to make them anxious to hear more from your lips, is a gift that few possess. And yet it lies within the power of all to contribute to the pleasure of any group by uttering some suggestive thought, which in its turn may set another train of thought in motion, and stimulate to more lofty things. The ability to converse interestingly has been the stepping stone to many a



man's success in life. There is not a human being in the possession of his faculties who cannot amuse and instruct others. Social contact is a mental stimulant, which modern society sets its stamp of approval upon, as is evidenced by the hearty welcome which the intelligent talker receives everywhere.

TALK IS NOT CONVERSATION

Talk alone is not conversation. There must be a clear brain, a keen perception of the fitness of things, a swiftness at grasping ideas and adapting them to the company in which one is placed, to constitute conversation. Some people have so great a love for the sound of their own voices that they rattle off the veriest nonsense with the volubility of a chattering magpie, and after all their torrent of words they have said nothing. Such talkers can be found in all places, and are not, in spite of the ugly sarcasms which would-be wits fling at them, confined to the gentler sex.

The most graceful conversationalists are those whose thoughts are spontaneous. Contact with other minds broadens and develops our own, and thus widens the field of thought.

GOOD MEMORY NECESSARY

The first essential in becoming a good talker is to have a good memory. The mind must become a storehouse, from whence to draw for the enjoyment of others. When an interesting lecture or a sermon is heard, it is well to commit the most striking points to memory, and the various deductions drawn therefrom either by the speaker or yourself can be used for material. A good book should be well studied, much of it committed to memory, thus serving as a fund from which to educe ideas, which, communicated to others, will bring forth new ones from them, and the conversation becomes general, and wit and fancy flow freely. But do not pass these thoughts off upon the company as original; mention their authors and give them due credit.

DO NOT CRAM

It is unpardonable to "cram" yourself previous to a social gathering; that is, to read up any special subject for the purpose of astonishing your hearers, but it is wise to thoroughly inform yourself upon the topics of the day so as to make yourself agreeable and assist your hostess.

It is very ill-bred to exhibit any accomplishments for the sake of display, but any accomplishment that will add pleasure to the occasion should be at the disposal of your hostess.

PUNS ARE VULGAR

An occasional pun can be forgiven, in good society, but the man or woman who makes one on every other word is a nuisance, and the soul will rise up in arms against the infliction. The fashion of punning dates from the times of the early Greeks, but its age does not entitle it to veneration. The objection to the pun is that it breaks in on conversation. A punster has no regard for the most sacred and dear feelings of the heart, and would as readily play upon words at a funeral as at a wedding.

TACT

The most exquisite quality necessary to a good talker is tact. It is a fine gift to know just how to talk, to whom, and what is exactly the right thing to say on all occasions. It is only people of the most delicate perceptions who possess this gift, but it can and should be cultivated. To the author it is a neat compliment to express a fondness for books—not his particular books, for that would savor of broad flattery, and be offensive. The lady whose heart is in her household cares will incite you to talk sympathetically with her of the delights of home. To the business man you can find something to say of stocks, per cents, and he will vote you a smart fellow. The good talker must be in a certain sense, "All things to all men;" must show an interest in whatever pleases others.

DO NOT DRAW COMPARISONS

A person of tact will never comment upon the immorality of the stage when he knows one of the group is a member of that profession; nor should he ever attack any nationality or religion. He will not ask effusively after an absent one who may be at bitter enmity with the one with whom he is speaking.

THE BOASTFUL TALKER

Of all talkers, the ones most to be dreaded are those who are forever expatiating upon their own exploits; their own brilliant judgment, and their heroic conduct under certain circumstances. No matter how adroitly you may lead them away from self, they will break in upon you with an account of how they behaved on a similar occasion, and the praise they received, until the listeners give up in despair, feeling that there is no escape from the tiresome repetition until the talker has rung all the changes upon himself of which his vanity is capable.

INTERESTING EXPERIENCES

There is great pleasure in listening to the experiences of those who have traveled, but such narrations must be solicited. The conceit which leads a man to talk of himself constantly soon makes his society detested. His exploits are secretly sneered at, and but half believed. No matter how well he may talk, as he is the pivotal center on which his conversation turns, he is credited with nothing but egotism.

TRIFLES WEARISOME

Another sort of conversation which is very tiresome is that which retails all the trivial happenings of the speakers and their family. While these matters are interesting or at least endurable to their immediate friends, to the majority of people they are of no sort of consequence, and become very insipid.

UNFIT TOPICS

The details of the toilet, and physical ailments, are never fit subjects for conversation. Such topics should be sedulously avoided, as enlarging upon them can neither interest nor please. One should never allude to one's servants, disappointments or the disagreeableness of a neighbor.

POLISH OFTEN A CLOAK

It has often been said that a man can be polished, and yet be a villain. That is undoubtedly true. But it does not follow that because a man is uncouth and boorish he is honest and true. The highest moral purity does not excuse rudeness and ill-breeding. It is far more natural and consistent to associate gentleness of manners and courtesy with genuine goodness, and we believe that nine men out of ten who have the refinement which good society gives are mentally what they should be—gentlemen at heart.

THE ART OF LISTENING

A good talker makes a good listener. Dull people can best be brought out of their reserve by saying as little as possible yourself, but rather by leading them up to some subject in which they are at home. You pay your listeners by a few "brilliant flashes of silence" now and then, the compliment of supposing that they have something to say, and that you are desirous of listening to them. It is told of a young man who was very shy, that a lady succeeded in starting him on a certain train of thought with which he was familiar, and he entertained the company in a charming manner. She spoke but seldom. He afterward remarked of her that she was the finest talker he ever heard.

WANDERING ATTENTION

Do not appear to listen while your thoughts are wandering far away, and you are unpleasantly brought back to the present by an unexpected

question or a sudden pause. Listen intelligently; pay strict attention to what is being said, and occasionally add a word, or give a quick smile of approval. It will stimulate and awaken an exchange of ideas and kindle a flame that will gladden the heart. We regret to say that very young girls and young men are more apt to be guilty of this rudeness than older people. It is very ungrateful to your hostess, to say the least.

While listening do not fasten your eyes upon the speaker, under the impression that he will be pleased by such close attention, or let them wander around the room, as though you were meditating flight. Either one of these things will confuse the most brilliant talker who ever lived.

DO NOT INTERRUPT

Do not break in upon the good conversationalist. He may stimulate you so that ideas will rush to your lips with torrent-like rapidity, and you can scarcely wait for him to finish. But you should keep them back until he has done, else you will give the impression that you have not been listening at all, only snatching ideas from him.

Surely there are topics enough in this progressive age to supply food for conversation in any coterie—the grave, the gay, the learned or the unlearned. Are not the wonders of the universe spread out before us, within our very grasp? Can we not find subjects for daily conversation in the doings of the great minds of to-day—or the latest book, and the kindly deeds of heroic souls? And should not our words uplift the weary hearted, cheer the sad, and bring sunshine into other lives?

WHO CONVERSE EASILY

To some men and women whose quick and ready brain responds to the lightest thought, conversation comes naturally; it is no effort for them to talk fluently. To others it is a wearisome task. They think deeply and sensibly; can seize upon a subject clearly, but are slow in giving utterance to their own conclusions. These should cultivate the art of conversation. Patience and determination, assisted by practice

in putting your thoughts into words, will develop the possibilities within yourselves. Observe closely, fill your minds with facts and the experiences of others, accustom yourself to think audibly, and you will be surprised at the readiness with which you will express your ideas.

TRAIN THE CHILDREN

This kind of training properly belongs to the period of childhood, when the mind is easily impressed. Parents should encourage a child to relate anything which has attracted its attention in its own way. And strict accuracy should be demanded of it in the relation of all incidents. The right use of words and phrases should be taught, and careless and improper language be repressed. The benefit of such a course cannot be overestimated. The young mind early acquires the habit of observing and thinking, is educated to be truthful, and these faculties grow and expand rapidly.

USE FEW COMPLIMENTS

Compliments should be sparingly administered, else they lose their force. When they are deserved, it is a graceful act to pay them. But let them be sincere, else they become gross flattery, which is lowering to the giver, and an insult to the one on whom it is bestowed. It is an admission that you are dull and unobservant of the merits of those around you, not to say a fitting word of praise for some good deed they have done—and a word of this sort from you is often very gratefully received.

NEATNESS OF PERSON

Neat appearance is absolutely necessary to the success of a good conversationalist. Much depends upon the personal magnetism of a talker, the play of feature, the expression of the eye. All these fail to charm if slovenly dress, tumbled hair, neglected teeth, kill their effect. Neatness is a passport to the favor; the absence of it creates disgust.

JOKES IMMORTAL

It is asserted that jokes are immortal. But don't revamp all the

old jests and stories that have traveled the rounds until they must be weary. We will remind our readers that coarse stories are banished from the society of ladies and gentlemen. They who would be known as ladies and gentlemen must be clean in body and soul.

POLITICS AND RELIGION TABOOED

Never indulge in any conversation that will lead to heated debate in the social circle. Politics and religion should be tabooed, for it is almost impossible to avoid arousing some one's prejudice, or touching some sensitive point. The bitterest quarrels have been the outcome of what at the start was a mere difference of opinion, and as such entitled to a polite forbearance. If two persons can engage in a friendly controversy on any topic, and observe the rules of politeness such an argument is enjoyable to those who listen, for much information can be gained. But it is wiser to maintain silence when either party is so sensitive that a difference of opinion will lead to a loss of temper, and a breach of good manners.

AFFECTATION IN SPEECH

A talker should not affect a delicacy of speech and imagine that it will be mistaken for refinement. Call things by their right names. Do not say limb for leg, or retire for go to bed. There is no true modesty in such substitutions. Speak correct English. Use simple phrases, being careful that your pronunciation is the standard one. One had better consult a dictionary every hour in the day than to risk the secret ridicule which is sure to follow the word which is wrongly pronounced. Names of persons should be correctly given. The pride is easily hurt if liberties are taken with one's name.

USE PLAIN ENGLISH

The language which you speak should be generally understood. Odd words and high-sounding phrases are in bad taste. It is ridiculous to besprinkle your sentences with words from other tongues, and the

chances are many that you do not give them their correct pronunciation, and you gain a reputation for being pedantic.

Slang is even more dangerous to use. It will be apt to fall from the lips at the most inopportune moment. Young ladies would shun slang phrases as they would a plague were they aware of the origin of some of their pet phrases. The most beautiful language is that which is the most simple. The words which have the most value are those which concisely convey the thought to the mind of the listener with clearness and speed.

LOUD TALKING OFFENSIVE

Loud talking is very offensive. The loud talker is generally conceited and coarse. He catches the ear, but does not engage the heart. The loud, swaggering talker starts out upon the supposition that every one is interested in his affairs. He disturbs the circle into which he is thrown. He talks at people, and not to them.

There are occasions and places where loud talking is proper. A speaker who would hold his audience must have a voice that will penetrate to the farthest corner. The actor's enunciation must be clear and distinct. The lawyer, pleading at the bar, should be heard by his entire audience. But a man or woman who comes into a parlor, or the family circle, and talks in a voice that would command a regiment, is a perfect bombshell, and creates similar feelings to one in the minds of his auditors.

Home is not the place for noisy and loud demonstrations. The playground is their proper location. Loud talking becomes a fixed habit, and one who indulges in it becomes unaware of his own fault. There is nothing so pleasant to the ear as even clear-cut tones; at once we give their possessor credit for being well-bred. And these tones can be cultivated; even though there may be natural defects, they can be overcome, with patience and determination.

A low voice does not mean a mumbling, indistinct utterance. Nor does a high-pitched one mean noise. The latter may be very musical, while the former would be the reverse. But a clear, distinct, evenly-

modulated voice, sympathetic and refined, is a delight which does double duty—to its possessor and to those who listen to it.

RESPECT FOR LADIES

A gentleman should always remember, in talking with ladies, that they are his equals. There is no more ludicrous spectacle than a man vainly struggling with what he thinks is “small talk” in the company of ladies. He is magnanimously striving to come down to their level, while they are measuring him mentally, and wondering if he knows how ridiculous he is making himself.

It is bad breeding to air one’s business or occupation in company. Relegate “the shop” to its own place—outside the circle, where one’s private affairs interest no one.

HOBBIES

A man with a hobby is universally shunned. He cares for nothing save the one idea which engrosses all his time. He will not engage in conversation on any topic save one, and will adroitly lead all the company up to his train of thought. He never receives credit for the intelligence which he really possesses, for he wearies his listeners and will brook no contradiction. Beware of a hobby. The possession of one will impair your usefulness.

SMALL TALK HAS ITS USES

“Small talk,” as it is sneeringly named, has its uses and its place. One does not like always to be on stilts figuratively speaking, and we agree with the following from an author who has said many things well:

“After all, a man may have done a vast deal of reading, may have a good memory and sound judgment; he may season his conversation with wit and be a walking encyclopædia, and still be a very dull companion. All the world do not read books, and some of those who do never care about them. Everybody, however, loves to talk. When we are wearied with toil, or tired with thought, we naturally love to chat, and it is pleasant to hear the sound of one’s own voice. What we mean

by small talk is talk upon common, everyday matters, about the little trifling and innocent things of usual occurrence; in short, that vast world of topics upon which every one can talk, and which are as interesting to children and simple-minded persons as the greater questions are to the learned. Many affect a great measure of wisdom by speaking contemptuously of common-place talk, but it is only affected. Real wisdom makes a man an agreeable companion. The real wisdom and power of a conversationalist is shown in making a commonplace topic interesting. Many imagine that it is an easy matter to talk about nothing or everyday occurrences, but it requires an active and observant mind, and no small share of invulnerable good humor, to say something on everything to everybody. If a man is never to open his mouth but for the enunciation of some profound aphorism, or something that has never been said before: if he is to be eternally talking volumes and discussing knotty problems, his talk becomes a burden, and he will find that but few of his audience will be willing to listen to him. Small talk obviates the necessity of straining the mind and assuming unnatural attitudes, as though you were exerting your mental powers. It puts the mind at ease."

In conversation, as in every other act of life, due respect should be shown for others' opinions and time—offending not the first, nor encroaching too far upon the last.

NOTHING WORTH SAYING

A good conversationalist gives an atmosphere of charm to everything. You have met people who have read the latest novel, heard the latest opera, listened to a recent lecture, or conversed with a social belle, but have nothing to show for it. If you ask them regarding it, they will tell you that they liked or did not like it, as the case may be, and yet, what does that signify? Their personal opinion amounts to but little and their remarks scarcely interest you. It is quite remarkable to come across people who have nothing to say, that is worth saying, and yet their number is legion. What one wants is to come in contact with a man or woman who has formulated her impressions,

digested her thoughts, and is able to give you certain reasons why she thinks so and so. A good conversationalist makes even the minutes precious. She brings new thoughts, new life, new vitality, new vibrations, and when gone, you feel that you have been lifted up. "With one man," says Emerson, "I walk among stars, while another pins me to the wall." How true this is! A fresh thought brings force and stimulus.

EARNESTNESS

If you were to define why a certain person was a great favorite in society, you would often be obliged to say that it was because of her earnestness. Earnestness is a radiating force that gives out and influences all with whom it comes in contact. It lends a great charm and purpose to conversation. One, however, should not show great earnestness over trifles or over personal experiences, especially so if one has an unwilling listener.

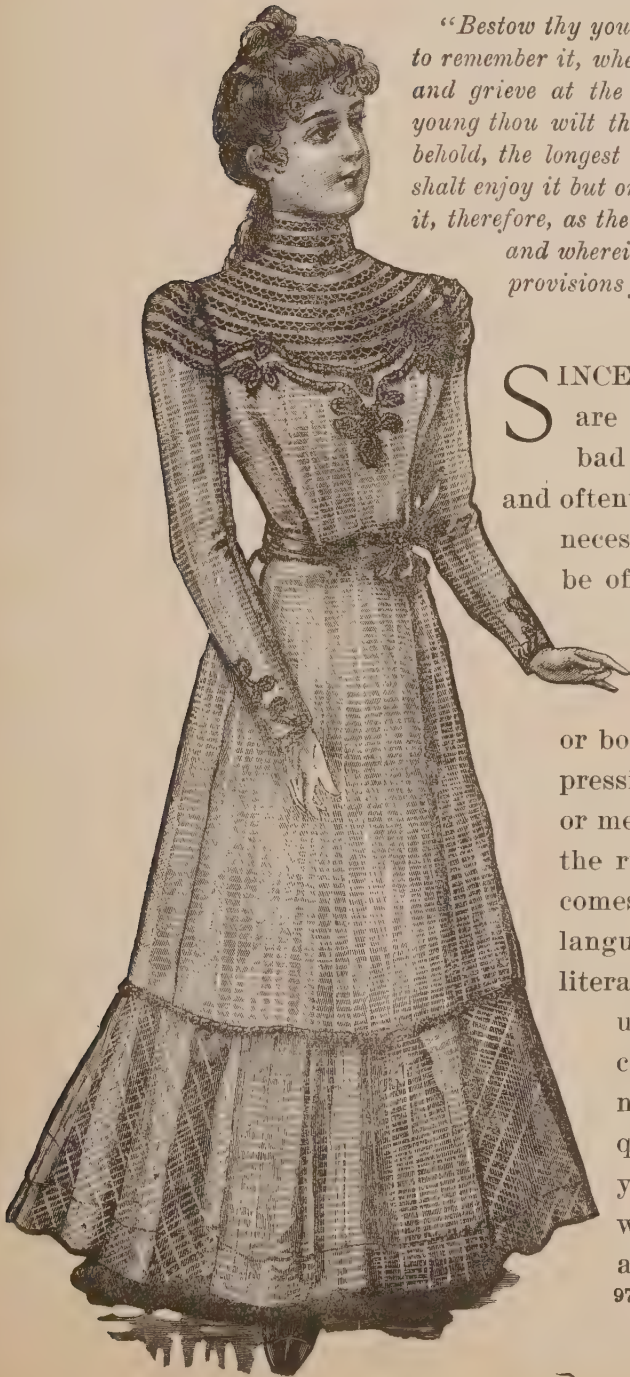
Lord Lytton says, "Earnestness is the best gift of mental power, and deficiency of heart is the cause of many men never becoming great."

CHAPTER X.

ETIQUETTE OF SCHOOL DAYS

"Bestow thy youth so that thou mayst have comfort to remember it, when it hath forsaken thee, and not sigh and grieve at the account thereof. Whilst thou art young thou wilt think it will never have an end; but, behold, the longest day hath its evening, and that thou shalt enjoy it but once, that it never returns again; use it, therefore, as the spring time, which soon departeth, and wherein thou oughtest to plant and sow all provisions for a long and happy life."

—SIR WALTER RALEIGH.



SINCE the manners of the individual are generally formed for good or bad before twenty-five years of age, and oftentimes much younger, it is quite necessary that admonitions should be offered to the young people. It

is during the formation period that the daily association of either companions or books make the most lasting impressions, that the careless manner or method become fixed habits, that the rude and unchecked speech becomes the vituperative and hurtful language of older years, that the literature abounding in coarse or uncultured construction becomes the untrue and unreal monitor of later years. It is quite well to suggest to the young "to be early what they will, in later life, wish they had always been."

RESPECT FOR MOTHER'S OPINIONS

In this latest and newest century, where freedom is almost license, one often finds the young woman quite self-assertive and entirely disregarding the gentle and graceful ways of her mother, designating them old fogyish and quite a chestnut, while another damsel adds, "that all that humbug that grandmother talks about is really a sell." Again, the same class of girls veto all so-called rules of etiquette as a meaningless veneer and devoid of real worth or merit. The great Lord Chesterfield, who was probably the best bred man of his time, said, "that politeness is benevolence in trifles." "It is the mind that forms the manners," and thus the old saying is verified, "As a man thinketh so he is."

"The best rules to form a young man are, to talk little, to hear much, to reflect alone upon what has passed in company; to distrust one's own opinions, and value others that deserve it."

GENTLENESS SIGN OF STRENGTH

Since language is the exponent of character, it is necessary to refer to its abuse, for if it does not in all cases actually show a vulgar and pretentious mind, it is apt to render it so in time. The youth is amenable to advice and training, and his education in polite behavior and kindly bearing should be carried on daily, especially through that period that is usually designated "the school days."

Boys should be taught that gentleness and polite manners are not a sign of weakness, but upon the other hand, are unfailing marks of manliness and strength. To be polite is to be self-respecting, and self-respect is the acknowledgment of manhood. The first rule then, for manner, is self-respect. Without this a boy is not only weak and bad, but unfit for society. The want of it shows itself in two most disagreeable forms, adulation and awkwardness. In any case, adulation is bad, for it is dangerous not only to the servile, but to those to whom it is addressed. Awkwardness may often arise from shyness, but more often is the fruit of a want of self-respect. Both are to be sedulously avoided.

SELF-RESPECT AND SELF-ESTEEM

Lest the young man confound the terms and imagine that self-esteem and self-respect are one and the same, we would say that self-esteem is an arrogance of superiority, and in the young, especially the boy, takes the form of conceit. We pardon it most readily in the middle-aged man, but in the youth it is inexcusable.

The boy should be as free from conceit and vanity as we would have his sister free from design and affectation.

Both boys and girls should possess artlessness, frankness and modesty.

There is the etiquette of kindly speech and gentle demeanor that is the birthright of every individual, male or female, but in the shuffle somehow its flavor and aroma has grown tasteless and less pungent. The boy has lost sight of his natural manners, and rushes in at the gate or door and swings it viciously behind him, never looking to see that his schoolmate, the rosy-cheeked girl who sits across the aisle, has had to step aside in order to escape the blow that his careless and impolite act would otherwise have inflicted.

The polite boy will raise his hat and greet the school girl, holding gate or door wide open for her to pass, who should thank him with a cheery smile and a pleasant word.

Boys should contract the habit of standing upright, with toes

turned out and head erect, looking straight at the person addressed, and in quiet, manly tones, answer respectfully.



A youth who shambles in his walk, looks from under his eyebrows, speaks with hesitating voice and thick utterance, can never possess uprightness and honor, but is always, as his gait and position betray him, a sneak.

The etiquette of school days is as indispensable and as valuable as the etiquette of older years. Boys should not interrupt each other's conversation with any less degree of propriety than men.

Coarse or rude language should be refrained from at all times, especially in the presence of their school-girl friends.

The hat should be removed when saluting either the school teacher or the school girl.

The rudeness of poking fun at the dull or plain scholar ought never to be overlooked. The chivalry of helpfulness and kindly words should always be extended to such schoolmates.

ARGUMENT INTENDED FOR DEBATE ONLY

Never be guilty of contradictions, either in the school-room or at home. Learn early in life that argument is only intended for debate and the platform, and should not be entered into in the home or social circle.

Profanity is the most inexcusable offense that the school boy can commit against good manners and propriety. The early oath taints all his after life.

The school boy should be as careful of his attire as the man of older years. His clothes should be serviceable, well made, neat and tidy. His hands, teeth and hair should be always in good order, clean and well brushed.

If the youth controls his temper, he will find that his abstinence from hasty thought and action is a well spring of perpetual rejoicing, for "He that controlleth his temper is mightier than he that taketh a city."

CONDUCT TOWARD SCHOOL FRIENDS

The school youth should always exercise as manly action in regard to his behavior concerning his school girl friend as afterward he is obliged to toward the woman friend of his older years. In a straight-

forward manner he should ask permission of the father or mother or both parents to call upon their daughter, and then let his call be subject to the propriety of their school days. Healthful amusement, innocent recreation and early hours, and this schoolday companionship and friendship will ever be an oasis in life's desert.

The school days to the young girl are usually full of pleasure and freedom from care or anxiety, and should also be free from any embarrassing or unpleasant recollection. Her manner should be ladylike and refined, her conversation free from slang, and her actions always above rudeness or even carelessness.

On the street the school girl should be especially careful lest she evoke censure or criticism. She should refrain from giggling and loud conversation. Her gait should be dignified, but natural, that she may in later years possess a carriage that will stamp her with the bearing of a noble presence.

In the school room her behavior should be courteous and agreeable to both teacher and schoolmate, while her address to the boys with whom she is associated should be modest and free from affectation or simpering airs. Grace and beauty is the birthright of every girl, and she should cultivate nature's gifts. Careful attention to personal habits, deportment and dress is as necessary in her school days as they are in the future years of her life.

SCHOOL GIRL'S DRESS

School girls should dress becomingly and attractively, but not in gaudy or rich attire, nor wear expensive jewelry for more reasons than one, the least of all being that "Beauty unadorned is beauty most adorned." Her hair should be dressed as simple as possible, with no affectation of womanhood; her dress rather short, just reaching the ankle. Thus it is always youthful and free from mud and dirt. Her hands should receive especial attention, as should also her teeth, hair and skin.

Her salutation to her schoolboy friends should be easy and natural, and all of their attentions should be received with a graceful courtesy,

but with a womanly dignity, that recognizes the right she holds to the manly deeds and gracious words.

PARENTS, TRUST YOUR CHILDREN

To the schoolboy who would make it a pleasure to call upon his school friend she should refer him to her parents, and then, when permission is obtained, receive him with gentle grace and friendly manner.

The ordinary school girl is usually looked upon as a sort of unnatural creature, either a

hoysden, boisterous and ill-bred, or a special object of creation that should be subjected to other treatment than the rest of the world, closely guarded, re-proved, reprimanded and chaperoned. She is denied the society of her schoolboy friends, or if allowed their presence in the home, the freedom and sweetness of youth and its enthusiasm and innocence is absolutely locked out. The watchful eye and listening ear of either the mother or governess is directed to all that goes on, and thus the youthful con-



versation loses the peculiar grace and flavor of innocent youth, and the behavior of the young people becomes constrained and unnatural. Would it not be well for mothers to realize that the youth who cannot be trusted with their daughters is not a proper person to be allowed the entrée of their homes. There is as much honor and sincerity and integrity among school boys as there is among school girls, and has not the real mother watched and trained and guarded the sons of her household as she has her daughters? The mother of the girl is tender of her own, but like the hen, too often seeks to smother another's one's chickens.

A DISAGREEABLE PRUDE

To a girl denied the pleasure of associating with her boy classmates there must always result one of two effects. She either becomes a willful and disobedient girl, seeking surreptitiously the company of oftentimes rude and undesirable companions, or becomes a disagreeable prude, who sees harm in everything. You may know the prude, no matter how young she is, by her stolid air of resistance to mankind in general. She is started out in life with an immense conceit of her moral attributes, and becomes, as she grows older, offensive when she believes herself to be polite. It is well to avoid either extreme, and be convinced that an artless gaiety, tempered by refinement, always pleases and attracts.

ENDURING COMRADESHIP

It is during the years of school life that the sweetest ties are formed, ties that the after years of burden-bearing cannot destroy nor dim. In many cases the selection is made that ripens into the closest friendship. The fresh, sweet, early love becomes the stable and enduring comradeship of life's journey.

Many mothers are prone to look upon the associations of school life as a series of flirtations; not at all,—flirtation and the friendship of school days are entirely different in degree. One is sweet and pure and innocent and beautiful, and the other unwomanly and degrading.

Flirtation is a practice that should be frowned upon by the world at large and forever put aside. The mother should teach her daughter

that with every successive flirtation, one charm after another departs, like the petals of a fragrant rose, until all the deliciousness of a fresh and pure character is lost in destructive sport. On all these points a girl should take a high stand in the beginning of life, or otherwise she is apt to be lowered as time goes on.

Contrast the young girl who goes to her college career after the years of undergraduation, pledged to become the devoted wife of the honest man who has won her love and admiration in the sweet young days of their school life, as they walked and studied side by side through the formative period of life's character building; or the one who has been denied the society and friendship of the younger days—now a pedantic and cynical bachelor girl, who will give ninety-nine reasons for not embracing matrimony. The happy and joyous hours of school days have fled, and now comes the anxious graduating time; anxious alike to parents, teachers and pupils. To some it is a burden and a disappointment; to others it is an honor and a pleasure. Some are leaving school for a life in which there is no gleam of sunshine, days fraught with the burden of wage earning and hard labor, others to homes of luxury, ease and happiness; some to greatness and honor, others to the mediocrity of common life. But the present day is brimful of thought and action, and right at this period there is no more auspicious time to judge of the character and manner of the school girls and boys than now.

DRESS OF GIRL GRADUATES

The dress of the girl graduates should be simply and girlishly made, and free from decoration. A pure and neatly made white muslin dress is the most appropriate, and always just the thing for the occasion. White is becoming to all young girls, comparatively inexpensive and always in perfect taste.

The bearing of each to the other should be kind and gentle and tender, free from greater or less victory, free from adulation or praise, free from censure or condemnation, and only the good thought of, the lesser ignored.

KEEP A GIRL'S CONFIDENCE

Many a fatal mistake in future years may be avoided if mothers would court the confidence of their daughters. There is nothing sweeter, holier nor more beautiful than the outpouring of a pure and innocent heart, and who should hear of the daughter's aspirations, hopes and secrets if not the mother? She it is that can safely and carefully direct the daughter's thoughts as they turn to the mysteries of life or the joy of youthful affection. Is not the mother rich in the experience of a tender love, and that love the outpouring of the father's heart? Mothers, cast aside the old idea that such confidences are immodest and should not be told to your daughter. Is it not a neglect of duty, aye rather a crime, to turn a deaf ear to her mute appeal sending her out into the world, its temptations and sins without warning or advice, an ignorant, helpless creature?

KNOWLEDGE OF NATURE'S MYSTERIES

Equally true is it that mothers can and should direct the early thought of their boys towards the beauty and holiness of nature and her wonderful mysteries. They too, the boys, must feel that their hopes and longings and secrets are to be respected, and a pure mother will do all this for them. The old saying that a good son makes a good husband is true, and it is equally as true that a son who has made his mother his confidant will never withhold from his wife the confidence of his later years. These hours of confidences with both sons and daughters may be made occasions of sweetest joy—an hour wherein the mother unrolls the scroll of heavenly tidings and they together partake of a sweet communion.

MORE SATISFYING THAN MONEY

The mother who lives in easy, friendly relations with her children, promoting love and good-will, reaches the highest standpoint known in human experience. She who puts the most of generous sympathies and interests into their lives gets the most out of it. She may end her

days with little money, but she holds the keys to a treasury filled with a substance far more permanent and satisfying.

WHAT SOCIETY OWES TO YOUTH

The boy or girl who feels that he is trusted will never betray a trust. Every person, and especially a child, who feels that his larger possibilities are daily appreciated, will live continually from his higher plane. Thus society has its responsibility to the youth, just the same as the youth has to society. How important in sunshine and in storm that one live and not merely act their life. The higher qualities must be woven into active service, then will the child daily think the best thoughts and continually strive to pattern after the noblest ideal.

“The charms of youth at once are seen and past;
And Nature says, ‘They are too sweet to last.’
So blooms the rose; and so the blushing maid.
Be gay; too soon the flowers of spring will fade.”

CHAPTER XI.

GOING INTO SOCIETY

"To have freedom, is only to have that which is absolutely necessary to enable us to be what we ought to be, and to possess what we ought to possess."

—REHEL.

ALL young ladies and young gentlemen if blessed with warm social natures look forward eagerly to the period of entering society, at which time they acquire polish, gain friends, and by the exchange of thoughts enlarge their sphere of usefulness.

No girl should make her debut while she is attending school. It is impossible for her to do justice to herself with a divided mind. She cannot fix her attention upon those studies which require her entire time, and attend to the demands of the social cir-



ple, which are always exacting. Another injury is done to society itself, which thus receives a class of immature and half-trained girls whose ideas are crude, and whose manners are untrained; they thus become anything but ornaments to that charmed circle which they have prematurely entered.

THE AGE TO MAKE A DEBUT

The proper age for a young girl to be presented to society is when she has left school, and when her mind is in a measure prepared for the ordeal, and that is from eighteen to twenty. It is made known by the mother, who announces to the social world that her daughter is a candidate for social honors, by calling with her elder and unmarried daughter (if there be one in the family), upon all to whom she desires to present her daughter; or she leaves the daughter's card with her own and her husband's.

Up to this time the debutante has never appeared at any gatherings outside her father's house, nor at any but informal ones there, such as birthdays, christenings, etc.

Invitations are issued about ten days before the event, and are in the following form:

MR. AND MRS. JOHN W. WELLINGTON

request the pleasure of presenting
their eldest (or second, or third) daughter

MABEL

to Mr. and Mrs. David Prentice
on Wednesday evening, at eight o'clock.

No. 20 Honore St.

Dancing at ten.

The card of invitation should be engraved and the names of the invited guest can be written.

The party receiving this invitation should at once accept or decline.

If there are several young ladies in a family they receive an invitation addressed to "The Misses——," but each young gentleman receives a separate invitation.



COURTSHIP

*Love's of a strangely open simple kind,
And thinks none sees it 'cause itself is blind.*

—COWLEY.



DANCING AT THE WEDDING

SENDING FLOWERS

It is in good taste for near friends to send flowers to the house on the morning of the party day; but it is not absolutely required, and you can omit this compliment without giving offense.

HOW THE DEBUTANTE SHOULD DRESS

The dress of the young debutante must be simple and tasteful. For the first time in her life she wears a dress with a train. It may be of tulle or plain white silk, and fresh flowers should be her only ornaments.

SHE MAY DANCE

On this particular occasion she is privileged to dance, even though others are slighted. She can give herself up to the fullest enjoyment, for she stands in the position of the favored guest, for this one evening, and her claims are paramount.

During the reception she stands at the left of her mother. Gentlemen are presented to her, but she is presented to her elders and to ladies. The exchanges of courtesies may be brief, thus giving an opportunity for each guest to congratulate her on her coming out.

HER ESCORT TO SUPPER

When supper is announced a brother escorts the debutante to the table, the father follows with the most distinguished lady of the party, and the young daughter is seated on the right of her father. If she has no brother the father accompanies her to the supper-room, while the mother follows with the most honored gentleman present.

On the night of her entrée into society the gentleman who has the honor of the first dance with her is selected by the mother, and is usually a relative or intimate friend.

During her first season she does not attend parties without a chaperon, or make any calls unaccompanied by her mother.

THE DUTIES OF THE DEBUTANTE

Having fairly been launched upon society, it is the duty of the young lady to make the most of her opportunities. Society is not a

conglomeration of frivolous people with neither solidity nor sense, but it is a communion of minds, a gathering together of the bright, the witty, the intellectual, as well as the trifling. Of these various factors, the polish and culture which results from attrition, leads to a blending of the whole, brightening daily life.

Once out upon this current, there is much to be avoided, and much to be cultivated. First, then, remember, that merely fashionable life, showy gatherings, gay company, where the heart is left out and hollow professions take its place, is not good society.

We would say to the young girl, you are in good society when your companions are pure, true, natural; when the young gentlemen you know are manly, frank, trustworthy; when the girls you choose for friends are true-hearted and simple; who have ideas beyond flirting and dress. Do not accept as a friend a girl who does not trust and honor her parents. Such an one can never be true in any relation of life.

CALLING AFTER THE PARTY

The ceremonious calls which follow the party include the young lady, but during her first season she has no card of her own, does not call alone, nor does she receive gentlemen without her mother's presence or a chaperon.

A young girl's conversation should be free from gossip and envy. And she should never sanction disparaging remarks about an absent friend.

RESPECT YOUR ELDERS

A respectful demeanor toward the aged is a peculiar charm in a young lady. Never call attention to any peculiarities others may possess. Do not make jokes at their expense for the purpose of establishing a reputation for cheap wit. A young girl should guard her language well. Sharp sayings and sarcastic repartee fall with very disagreeable effect from her lips.

A true lady will always repulse familiarity or rudeness, either of speech or manner.

THE ADVENT IN SOCIETY OF THE ELDEST SON

In England the eldest son first enters society on the day he attains his majority, and much prominence is given to the event. But in this country very little formality is observed. His first steps in this direction are taken by escorting his mother and sisters to parties, balls and visits. He thus becomes, through observation, fitted to assume all the obligations which society imposes upon him. There, on the contrary, when the eldest son enters society, great rejoicing is indulged in.

BE OBLIGING

When a young lady is asked to sing or play in company she should never be in too great haste to do so, nor should she be urged a long time. In the first place she will be thought too anxious to display her accomplishments, and in the second people grow so weary of importuning that they do not enjoy her attempt. There is a happy medium between the two. Respond pleasantly, and do not sing or play but one air at a time. If your auditors really enjoy your efforts you will soon be convinced of that fact.

Never be the last to leave a party if you can possibly avoid it. You should always thank your hostess for the pleasure the evening has afforded you.

EDUCATION A GREAT HELP

Many accomplishments are necessary for the complete success of a young lady in society. She should have the groundwork of a good education. If she knows some French and German, so much the better. She should be able to play some musical instrument, although she need not be a "star" performer. She should use correct language, have a pleasant manner, sit and walk gracefully, and dance well. She should have a general knowledge of the rules governing polite society, and have a sufficient amount of self-control and tact to enable her to conceal or repress her likes and dislikes. And above all, she should be neat and sensible in her dress, being something of an artist at the toilet.

DUTIES OF A YOUNG SOCIETY MAN

The young man in society should pay many little attentions to others. He will never indulge in slang or pointed jokes, even though he is well acquainted with every member of the company in which he moves.

He also shows a gentle deference for all, and seeks their comfort and convenience on all occasions.

He never retails his little jokes to his male companions, in a sly manner, to make them laugh, when ladies are present, and then explains their hilarity by saying—"Oh, it's a joke between ourselves."

He never makes remarks about the host or hostess, or the entertainment, but accepts everything in the spirit in which it is offered.

MAKE YOURSELF AGREEABLE TO WOMEN

We would remind the young man entering society that he should make it his constant endeavor to win the approbation of women. Their good opinion is absolutely necessary; and he will find that many a hint and word of encouragement will come from them unsolicited if he will show himself quick to appreciate them.

LEARN OF OLDER PEOPLE

When a young man has learned how to converse easily and unaffectedly with the elderly he is sure of their good-will. There are many attentions which it is in a young man's power to bestow, which cost him nothing, only the opportunity to put them in practice. The cheerful offer of a more eligible seat, a casual inquiry after their health, an interest shown in a subject that pleases them, a pleasant jest—all these are but trifles, and yet are productive of much good.

DO NOT SLIGHT ANYONE

A gentleman in society is always ready to offer his services to ladies—he is especially attentive to those who are not gifted with much beauty or are not young. It may seem almost incredible in this fast

and rushing age, but there are old and middle-aged people whom it is a delight to talk to. It seems strange to young people, who very naturally prefer the friends near their own age, that any one who has outlived the "heyday of youth" can charm, but from the conversation of some of these "old" people rich treasures of thought and experience can be gathered. And it would be superfluous to remind young men and women of this fact were it not unfortunately true that so many are thoughtless and impolite to their elders.

COMPLIMENTS UNNECESSARY

A young gentleman should never offer frivolous compliments. They have no meaning, and their insincerity is soon detected by the recipients. Honest praise is always agreeable, but not the fulsome flattery whose thin mask is so transparent.

EASE OF MANNER

A young man should acquire an ease of manner, which will fit him for any station. This can be obtained by close observation, and the tact to adapt one's self to the occasion. Books will aid some in this direction, but contact with society will help far more. He should not confound civility with forwardness, a natural ease with an affected and stilted demeanor, and should not in his desire to be witty and genial border on the familiar and coarse.

A MAN IS KNOWN BY THE COMPANY HE KEEPS

A choice of good companions should be made early. It is the easiest thing in the world to copy unconsciously, and therefore a young man's intimate friends should be men of superior minds, who will, by their dignified example, become models worthy of his imitation. Elegant manners are marks of refinement that are of great benefit to any one, and to a young man who expects to win his way in life, whether in a profession or out of it, they are of the greatest consequence.

A word from an author whose judgment is unquestioned, is that "A man who does not solidly establish, and really deserve a character for truth, probity, good manners, and good morals, at his first setting out

in the world, may deceive and shine like a meteor for a very short time, but will soon vanish and be extinguished with contempt."

DRESS TASTILY

One thing we would impress upon the young man in society. Let your dress be as neat and tasty as is consistent with your means, but do not adopt loud and flashy colors. Wear nothing that is not paid for. In spending money do not show a grudging, sordid spirit, but practice proper economy. No one will blame you for that. Often young men are betrayed into heavier expenditures than they can afford from a fear that they will be called "close," or a desire to outvie some other young men whose means may be much larger than their own.

ASSUMING AN AIR OF WEARINESS

Do not assume a blasé demeanor. No one likes a young man who affects to have drained the chalice of life ere he has even sipped it. The greatest charm either man or woman can possess is that gay good nature and brilliant spirits that belong by right to youth. And the young man who tries to appear much older than he is in his life experiences will certainly disenchant, rather than attract; indeed, he will arouse suspicion rather than confidence.

PAY ATTENTION TO THOSE AROUND YOU

A gentleman should pay some regard to those who are striving to interest him. It is a glaring mark of selfishness to be inattentive to what is being said, and will only awaken hostility in those whom you meet. Attend strictly to the speaker, so that you may be in a position to answer properly the train of thought in which he is indulging.

All these suggestions for the proper conduct in society can, with a little change, be made applicable to either sex.

CHAPTER XII.

MISSSES AND UNMARRIED WOMEN

*"'Tis beauty that doth oft make women proud;
'Tis virtue, that doth make them most admired;
'Tis modesty, that makes them seem divine."*

—SHAKESPEARE.

THERE is no gain-saying the fact that women from the moment they enter society until they depart from this "vale of tears" are hemmed in and restrained, and if we may use the word, watched. This restraint, in a measure, is a protection, yet it can be carried to excess.

In our land it is the tendency of the age to permit unmarried women, some of them almost girls, too much license. In Europe a young man would never think of asking for the young lady of the house in making a call. The mother or some elderly lady is inquired for first. He can then ask for the younger lady, and she will probably be sent for to make her appearance in the drawing-room.



Here young men call on young ladies, and in many cases extend them invitations to public gatherings, without even consulting the mother or guardian as to the acceptance of the attentions. This laxity of manners is reprehensible. One result of this independence on the part of a young lady is the free and easy manners which some of her masculine friends choose to adopt toward them and in speaking of them.

AN ABUSE OF HOSPITALITY

Some girls (we trust they are few) when visiting in a strange town will ask gentlemen whom they have met casually to call on them. This no lady will do, without first consulting her hostess to ascertain if such visits are agreeable.

Neither should she permit a gentleman who aspires to a more intimate acquaintance to call at any unusual hour without the knowledge and sanction of the lady at whose house she is staying. Such a practice is a violation of all rules of hospitality

COARSE REMARKS

A lady should never countenance a coarse or slangy remark. It is by this neglect to check or disapprove of rude speeches and offensive habits, that the fashion has grown among some otherwise very desirable men. Women, it is in your power to banish this thoughtless habit, and do not laugh at such sallies for fear of giving offense or being thought a prude. The manners of men are, as a rule, in your hands. A gentleman desires to be what he thinks is the most pleasing to the ladies of his circle. And if you do not frown upon all freedom of speech the respect you demand will soon be absent from their manners, and the "sweet small courtesies" of everyday life will be known no more.

DO NOT DETAIN YOUR PARTNER

In any social gathering, when a gentleman has had a few moments' conversation with you, give him an opportunity to leave. If you chance

to be standing and his going would leave you alone, ask him to take you to some lady friend or to a seat. You can easily tell by the conversation whether he would like to leave your side were he not afraid of being impolite.

They do these things differently in Europe. There the gentlemen move through the room, now here a moment or two, now there, never hesitating to leave a young lady's side whenever they desire. It is very humiliating to know that your gentleman acquaintance is hoping that some one may come to his rescue so that he may bestow a little attention upon some other fair one. And the young lady herself may have a desire to be engaged in conversation by some one else.

BE NATURAL

Some writer says that the debutante has a hard time of it, and we agree with her. If a girl is "out for her first season" she is under the espionage of other mothers, who compare all her little sayings and doings with their girls when they made their entrance into society. They often vote her silly if she is lively, stupid if she is quiet. There is only one course for her to adopt. Be natural, but never rude. Do not try to change your style to please every one who criticises. Bring out your best thoughts, cultivate worthy friendships, and pay no attention to the flings of ill-natured people. You are one of that aggregation known as society. You have been instructed in all that pertains to good breeding. Be courteous, unaffected and unselfish, and enjoy all that you can without encroaching upon others.

Do not be persuaded into doing those things which you cannot do gracefully. Every one cannot dance. If you are not at your best in a ball-room decline to attend. You may shine pre-eminent in some other role.

Never commit the rudeness of slighting any one. The courteous lady is courteous to all. Young girls are protected from annoyances by the loving care of parents; by the defences that society throws around her sex; by the customs and habits current in her social set. And when

she does not value these safeguards she must be very obtuse and unthankful.

If unwelcome callers come, the unmarried lady can fall back upon the rule that she does not receive men alone. If she is invited to drive with a man she can say frankly, "My parents do not permit me to accept such an invitation."

MAKING NEW FRIENDS

Girls should never make friends with strangers. There are plenty of men of the world who like to romance and fool girls of susceptible natures with their heartrending experiences which never existed save in their own minds. A friend gained at a dinner party or a dance often amounts to but little. Do not adopt a stranger as a friend.

INVITATIONS

Do not consider any invitation about whose propriety there is the least doubt. If a gentleman places a girl in this embarrassing position, he is lacking in the true elements of manhood. A girl must always be asked to walk or dance in an open manner.

ACCEPTING PRESENTS

It is very unwise to accept a present of any value from a gentleman unless you are engaged, or he is a very old and tried friend.

A married lady may take a present from a gentleman who has enjoyed her hospitality.

Do not think because a young man offers you a gift that he has serious intentions. It will only make you ridiculous.

There are many simple things that an unmarried lady may receive from a young gentleman with whom she is on a pleasant footing. He can send her a new book, or the latest piece of music. A box of confectionery or a basket of fruit is in order, also. But he should confine himself to articles of like character. Jewels, expensive bric-a-brac, etc.,

are not to be thought of, and should he make the mistake of offering them, they should be refused positively and firmly.

RENDERING SERVICE

There are many ways in which a young man can render polite service to a lady, such as carrying her parcels if he meets her on the street, call a carriage, loan her an umbrella, invite her to dance, assist her to put on her overshoes, take her to supper at a dance, send her the new magazine, be attentive to her mother. He will never be at a loss to do her a favor if he is quick-witted and kind-hearted.

NEVER CRITICISE OTHERS

No great man ever spent his time in criticism of other men. Michael Angelo, when once asked to criticise some of Raffael's frescoing, said nothing, but took a crayon and drew a figure—the best he could, and then replied: "I criticise by example." Was there ever a better principle? Criticise your neighbor by example; by living better, if you can, not by talking about his faults.

DO NOT GIVE THRUSTS

What more impolite a thing can there be than for a woman to seize the occasion of a social meeting to give some one an unpleasant thrust?—and still we often meet this in what is supposed to be good society. It is better, far better, to heap coals of fire on another's head, as the old saying is. It quicker mends the trouble, and one's own feelings in the meantime are not left to chafe and fret over what must seem to even the most underbred a poor way to get even.

ELDERLY GIRLS

When a lady passes the age of thirty and has not yet married, she is entitled to a matron's freedom. This is also in a measure true when one has reached the age of twenty-five. She is now considered able to judge for herself and knows when to shun the temptations of the world.

She, however, cannot do everything she might wish to without violating some rules of etiquette. In traveling she should either be accompanied by her father, brother or a lady friend, and should be especially particular regarding her dress.

So many charming women are single from choice, either because their sweetheart died young or because of the giving up of one's life to become the matron of the father's home, that to them should be accorded all respect due to a married woman. Many of our "bachelor girls" live together and are the happiest people imaginable. "It takes a very superior woman to be an old maid."

DUTIES OF A CHAPERON

Chaperons are by some looked upon as figureheads. They are, however, indispensable to motherless children, and to young ladies who desire to see the world, and who cannot be accompanied by their parents.

The duties of a chaperon are very hard and too often very disagreeable. She must go wherever she is requested to go, preside at table, watch all associates and save her charges from contamination of every nature whatever. She should be well educated, also versed in current topics and the usages of society, possess tact, good judgment and be even tempered. A woman of elegant manner and charming character is a great help to any household, whether she be mother or chaperon.

CHAPTER XIII.

WHAT ETIQUETTE DEMANDS OF A GENTLEMAN

“Education begins a gentleman, but reading, good company and reflection must finish him.”

—LOCKE.

ALWAYS be ready to render a lady any proper service. Etiquette requires of a man that he shall attend to his social duties promptly; that he shall reply to invitations and letters at once; that he shall be as polite to the lady whose advancing years have robbed her of her physical charms as to the budding beauty of girlhood; that the aged of both sexes shall be the objects of his attention.

In passing a lady upon the hotel stairs, or riding in the elevator with one, a gentleman should lift his hat. Acquaintanceship is not required.

In giving up his seat in the car to a lady, he should raise his hat. In this connection it may be well to say that she should never omit to thank him.

Gentlemen who are acquainted should raise their hats to one another when they meet.

Remove the hat on entering the church doors, and do not replace it until you have reached the outer vestibule in passing out.

Do not leave a lady alone in the theater while you go out to “see Tom Cook,” or to speak to a man on business. It is very bad manners, as well as showing great selfishness. If she would like to leave her seat between the acts for a promenade in the lobbies accompany her.

Do not whisper or converse with her during the performance. Some people act as though the theater or opera was a visiting place, where they can retail all their private affairs, to the disgust of those who paid for the privilege of hearing the play.

All invitations to a renewal of a call or visit should be made by the lady of the house, repeated of course, by the master of the house. It is very ill-bred for the gentleman to assume this right. It places his

wife in a false position by making her appear inhospitable and remiss in good manners.

In the street cars, when a seat is vacated, a gentleman looks around to see if there are any ladies standing before he drops into it. Neither does he remain seated while an old or a lame person, or a woman with a baby, is standing.

IN THE STREET

When a gentleman is walking with two ladies he should offer his arm to but one, and the other lady should walk at her side.

He need bow but once to the same person on a public drive where people constantly pass each other. A pleasant smile or a look of recognition is sufficient afterward.

He must carry a lady's parcels, especially if they are heavy.

When leaving a lady at her own house, he should wait on the steps until he sees that she is admitted before he takes his departure.

He can take either side of the pavement, but it is usual for him to walk on the side where the greatest number pass, so as to protect his companion from being jostled. He should not offer his arm save in the evening, or where her safety demands its protection.

PAYING THE FARE

A gentleman who by chance meets a lady friend in a car or on a ferry-boat, or any other public conveyance, is not expected to pay her fare. The assurance with which some men thrust out the coin with a "Two, please," is deeply offensive to most women. It places them under an obligation which they cannot repay, as men can. It is wiser to allow the lady to pay her own fare rather than take the liberty of doing so. If she is accompanying you by invitation, it is to be presumed that you will pay the fare, as well as all other expenses.

There may be a case where she has unknowingly spent all her money, or has left her purse at home. Then it is right that you should come to her assistance, and allow her to pay it back, trifling as the sum seems to you.

Commutation tickets may not be used for the same reason, unless

you allow the lady to return to you the full single fare. You have no right to place any one under an obligation that is distasteful.

HELPING OFF THE JACKET

In England it would be regarded as impertinent for a man to hoist on a lady's jacket, jerking up the back, or tucking away her sleeves at the shoulders. It is common here, however, but we think it is a custom which should be discouraged. A lady is generally able to attend to the removal of her own garments, else she should not appear in public.

A lady should under no circumstances assist a well man on with his coat. Few men like it, and we think the sooner this is understood the better.

SMALL WIT

Do not amuse yourself and the company you are in by holding up to ridicule the ladies of your household. Particularly is this true of some husbands, whose witty sallies are always at the expense of the wife, and who fancy this sort of jesting stamps them as good fellows. But, alas! if that wife turns the tables on them!

It is not good form to touch upon domestic incidents, and should never be indulged in. It is in poor taste, also, to recount things which are even praiseworthy as long as they occurred in the privacy of home.

BORROWING MONEY

Never borrow money of a lady, and have as few dealings with acquaintances of the opposite sex in financial matters as possible.

SENDING FLOWERS

If a gentleman invites a lady to a place of amusement, he should send her flowers. They are but tokens of purest friendship. A card should be sent bearing the lady's name, and over it the name of the sender, with the words—"With compliments of ——"

A gentleman may keep on his hat when handing a lady into a carriage, although some writers on etiquette declare to the contrary. A lady will surely excuse his running the risk of taking a severe cold.

Besides, he cannot render her proper assistance in entering the carriage if he is compelled to hold his hat in one hand.

REMOVE THE HAT

When calling on another gentleman at his place of business, remove the hat. A gentleman would not think of keeping his hat on in a lady's parlor. Then why should he in an office which serves him during business hours in the place of his wife's drawing-room.

It is narrow for men to insist upon tacking on the title "Mr." with each other, when they meet on equal terms. It is sufficient to speak to him as "Lane," or "Jones."

A gentleman can appear in a morning costume at most functions now, save full dress ones; that is, he can wear a business suit, fancy vest and tan shoes, with a Derby or soft hat. High hats and tan shoes do not harmonize, however.

CLUB RULES

A gentleman belonging to a club, whether large or small, should abide by all the rules of that club after first thoroughly posting himself. He has a perfect right to blackball any candidate for admission if he thinks such person would mar the harmony.

He should make himself agreeable to his fellow-members, conducting himself exactly as he would in his own home.

In the reading-room he should speak in a low tone of voice, respecting the rights of property, by being careful not to destroy or mutilate books, papers, etc.

Refrain from mentioning ladies in the club precincts. He must also be very cautious whom he introduces to the club, as he is supposed to vouch for their good behavior.

The guest of a club should leave a P. P. C. card on the last day of his visit, addressed "To the President and Members of the Club." This card is kept, either in a frame or pasted in a scrap-book with the cards of other guests.



SPRING VACATION

"Nothing tends to enlarge the mind so much as traveling, that is, making a visit to other towns, cities or countries, besides those in which we were born and educated."

—DR. I. WATTS.



ON BOARD THE STEAMER

PHYSICAL TRAINING

A gentleman should pay great regard to physical training. The more manly arts he masters, such as rowing, boxing, swimming, skating, etc., the greater will be his development, and the more graceful will he become. It will add to his strength, and better fit him to defend himself against insult, and to protect women from ungentlemanly conduct upon the part of others. To these accomplishments he should add dancing, which lends a grace and ease of manner that is pleasing in all society.

When a gentleman makes an engagement, he should be punctual in keeping it, whether of a business nature or simply pleasure.

SMOKING

To many who are violently opposed to the use of tobacco in any form, a chapter on smoking will seem out of place; and yet there will always be found in all society those who love the weed, and the users of it have an etiquette which should govern them. Of course these hints are intended for gentlemen alone, for we cannot imagine a lady smoking.

It is well known that the ladies of Spain have from time immemorial smoked the little cigarettes so common in that land; but the indulgence of such a custom in our own country has not, we are sure, ever extended, and we trust it never may. For, aside from the hygienic aspect of such a habit, it certainly is destructive of the delicacy of women.

WHERE TO SMOKE

It is perfectly proper for a gentleman to smoke in the drawing-room or dining-room of his own house, when company is not present, provided the ladies of his household have no objection. We have heard ladies declare that it made it seem homelike to have their husbands indulge in a quiet smoke at home.

Do not, however, smoke in a bedroom, for it uses up the fresh air so necessary to refreshing slumber.

When a gentleman calls in the afternoon he should not smoke, unless he finds his host at home, and is urged to join him in a smoke. It is

one of those privileges, however, which is more "honored in the breach than the observance."

A room is generally provided at all entertainments where the gentlemen guests may retire and enjoy themselves without disturbing any one.

SPARE THE SINGERS

When a person is singing for the entertainment of the company do not smoke, for tobacco smoke will cause serious discomfort to singers, often preventing their effort; the vocal organs of such artists are extremely sensitive, and tobacco smoke is deadly to them.

Smoking in the public streets is now quite general, but a gentleman will be very cautious in passing a lady that he does not allow the smoke to puff into her face.

No gentleman will accompany a lady in a public street with a lit cigar in his mouth. The young man who would expose her in this manner is astonishingly deficient in the manners which make the gentleman.

THE CUSPIDOR

This disgusting object has no place in a drawing-room, or in any other apartment. Why the American gentlemen must expectorate so copiously when they smoke is one of the unexplainable mysteries. Foreigners are not addicted to this habit, and it is a matter for ridicule with them, that our men do it. It should be discountenanced everywhere.

In England a gentleman never smokes upon the street. Here it is customary, but a gentleman should always remove his cigar if he stops to address a lady friend.

ASKING PERMISSION

A gentleman should never ask a lady if smoking is offensive to her. Nine out of ten will declare it is not, from a desire not to appear selfish or rude.

It is proper for him to ask another gentleman that question, and

if he is in a circle of men, and there is but one who does not like tobacco smoke, he should waive his own inclinations and refrain from using his cigar.

EXCESSIVE SMOKING

It is no longer a supposition, but is a fixed fact, that the excessive use of tobacco in any form is detrimental to the health. But as we are not writing a medical treatise, rather offering a few suggestions to the well-bred, we pass that phase of the subject by.

No one has the right to inflict a cheap, bad-smelling cigar upon his friends. If you cannot obtain something nice, defer your smoking to the privacy of your own room.

Never hold an unlit cigar in your mouth, chewing the end until it becomes disgusting to the eyes of those around you.

Do not smoke a pipe in company. That is another indulgence that should be relegated to your own apartment, or to the society of a few choice spirits.

When you have been smoking, take a brisk walk in the open air before you present yourself to lady friends. The aroma of tobacco when retained in the clothes is very offensive to some people.

THREE SPANIARDS—ALL SMOKING

A friend of mine in writing of her travels abroad, relates the following story regarding the politeness of three Spanish gentlemen of Cadiz:

"As we left the city of Cadiz on our way to Seville the train was a great curiosity to us. The cars open at the side, each compartment seating only eight people. There are no bells on the locomotives in Spain, but when the train is about to start the station-master appears and rings vigorously an ordinary dinner bell, the whistle on the pigmy engine gives a little toot and the train starts. We had just congratulated ourselves that we were to be alone, when presto! three Spaniards entered, all smoking. Of course this was to be expected, for in Spain men smoke everywhere, even in the presence of ladies. We prepared to be miserable, and drew nearer the windows, but to our surprise they permitted the weeds to go out, and were assiduous in their efforts to

make us comfortable, arranging the curtains and picking up our parcels. On leaving at one of the way stations they raised their hats and said courteously, 'Adios, Señoras,' " meaning, of course, good-bye.

BENEATH US IN CIVILIZATION

This is the civility offered by a country far below America in point of civilization, yet how beautiful in manners. More than this, Spanish hearts are ever warm to strangers who are their guests and they make them feel this from the very day they set foot on Spanish soil.

To those who cannot speak the language they are courteous to a degree beyond our understanding. How unlike many Americans are they in this respect. With us it is a common occurrence, and especially so in our larger cities, to make sport of foreigners, their dress, their language and their peculiarities. When we have learned the law of love, not to our own kin entirely, but to all the world, then will we have solved the problem and the only problem of true politeness "that out of the heart the mouth speaketh."

CHAPTER XIV.

OBLIGATIONS OF BACHELORS

"When I said I would die a bachelor, I did not think I should live till I were married."

—SHAKESPEARE.

IT IS a truth well put, that married men have their etiquette attended to for them, in the line of visiting, by their wives. And other duties devolving upon them in society are lifted from their shoulders by the excuses of business, or some other trifling evasion. But the bachelor has no such refuge. He may use up the category of reasons why he did this, or didn't do the other, but it is no use—he must perform his duties as a social being, or else be forever shut out from that society which claims him. He has, however, far more freedom than a lady; he is not compelled to keep up appearances by living in fashionable quarters. He can use up the stationery of the hotel or the club, or drop into a friend's office and borrow a letter head on which to conduct his correspondence. He can dress carelessly, or he can walk to the opera, keeping his gloves in his pocket till he reaches the door. All these things, and many more equally independent, he can do,



and nothing will be thought of it. He is a bachelor, and that covers a multitude of shortcomings. But such a man is always in demand, even though he is poor and frankly admits it, if he is polite and well-bred, if his manners are good, and his reputation equally so. His society is requested, and his presence welcomed.

USE DISCRIMINATION

A bachelor must use judgment in deciding between persons and observe habits of neatness and be courteous to all, if he desires prestige. If to these he can add a nice voice for singing, a telling way of imparting a story, or any other accomplishment, he is sure to please and be sought after. His social duties must not, however, lead him to take advantage of the kind treatment which he receives. He must not fall into the error of thinking he can have the entrée of the houses which include him in their list, and call on the young ladies alone. He will soon learn that he has overrated his own charms. He will have to be civil to the elder members of the household, and pay them attention, but he will not go amiss if he sends them the tokens of his remembrance in the form of a few flowers, now and again. All these attentions place him on a firmer footing at the house where he visits, and insure him a warmer welcome.

DO NOT BE TOO ATTENTIVE

He should not be too assiduous in his attentions. Most every young girl is rather willing to accept attentions which are offered, even if she intends at some future time to check them. She means no harm, but thoughtlessly reasons that there is nothing serious in his intentions, and she can discourage them when she chooses.

Sending flowers is proper, at any time, and bears no significance in itself. A bachelor can very properly send flowers and kind inquiries to the house of a lady who has entertained him often, if she should be attacked by illness.

ESCORTING LADIES TO THE THEATER

If a gentleman has been invited to the theater by a lady who gets

up a theater party, he should not leave the box between the acts, unless he asks her to walk about. She is conspicuous from her position in a box, and it subjects her to the gaze of rude people, of whom every large gathering has its share.

DUTY TO THE HOSTESS

When a young bachelor has been invited to dinner and then followed it by attending a ball, he owes his hostess a duty, and that is to ask her to dance, at least once. But as soon as the ball-room is reached, they forget (or seem to) her kindness, and disappear, to bask in the sunshine of fairer and younger ladies. The neglected lady should remind them of their remissness in a gentle way, by asking them to escort her to another part of the room, or sit with her awhile. They owe her that much attention, even if they do fume inwardly.

DO NOT OVER VALUE YOURSELF

Many bachelors place a very high estimate upon themselves, deeming that their presence at festive occasions and their readiness to sacrifice themselves on society's altar is commendable. This feeling is often shown in a very plain manner. But we consider the advantages they enjoy of being thrown in the society of charming girls, the evening's recreation, are quite equal to the favor which they confer.

It is in bad taste, to say the least, for them to show this feeling. It is better repressed or extinguished entirely.

RETURNING COURTESIES

The bachelor who has enjoyed the hospitality of his numerous friends can, if he is of an appreciative nature, return them in a measure by giving a luncheon or dinner himself. It is not incumbent upon him to do so, but it is very gracious. He can easily induce some elderly lady of his acquaintance to act as chaperon, provided he has no mother or married sister. If he has a suite of rooms he can entertain nicely; the menu need not be elaborate, unless he choose.

If the bachelor's home accommodations are limited, he can take his party to a first-class restaurant, hotel or club. There are many oppor-

tunities for him to return some of the favors that have been bestowed upon him.

THEATER PARTIES

A theater party is a very pleasant way of entertaining. A chaperon must lend her presence.

But as we said before, there is an obligation resting upon the bachelor in society, which he should discharge cheerfully and ungrudgingly. He will enhance his own chances for success, and relieve himself of the imputation of selfishness.

A bachelor has the right to expect an invitation to dine at a house where he has been a frequent caller.

PARTY CALL

A gentleman is generally supposed in this country to make a brief call upon the hostess, shortly after a dinner, tea or a party to which he has been invited.

CHAPTER XV.

ETIQUETTE IN THE STREET

*"What's a fine person, or a beauteous face,
Unless deportment gives them decent grace?"*

—CHURCHILL.

IN NO country are women so highly respected, or treated so courteously as in America. A lady can travel anywhere, without an escort, and hear no disrespectful language, or sneers, and feel assured that, should an emergency arise, she would be accorded the amplest protection.

PRIVILEGES OF WOMEN



Women do not know how great are their privileges. Abroad a lady would not find it safe or proper to walk out alone. In the streets of Paris no woman alone and unprotected is secure from insult. Here two or three ladies may, if they so desire, attend places of amusement, ride in the cars, or promenade unaccompanied by a gentleman. This fact amazes strangers from other lands. This arises from two causes—the natural inborn chivalry of American gentlemen, and the independent, unaffected natures of American women. It is understood, however, that very

young girls should not be seen anywhere without some older person as

an escort. Too great liberty engenders a coarse, loud manner which is distasteful.

There is no place where one's manners are more plainly discernible, or where the natural selfishness inherent in all will exhibit itself more conspicuously than on the street or in crowded places. And one is apt to be judged very harshly sometimes by the deportment on the public promenade.

STREET DRESS

A true lady always dresses simply and quietly when in the street. She does not adopt gay and showy colors and load herself down with jewelry, which is entirely out of place, and evinces great anxiety to "show off." Custom sanctions more brilliant colors in dress goods than formerly, but they should be selected with modifications for outdoor wear. Quiet, subdued shades give an air of refinement, and never subject their wearer to unfavorable criticisms.

French ladies, who are noted for their exquisite taste in matters of dress, always have everything harmonize—the dress, hat, wrap, gloves, and even their shoes all match in color, forming a complete unison which is very agreeable to the eye.

GOOD CARRIAGE

A lady should always walk in an easy, unassuming manner, neither looking to the right or to the left. If anything in a store window attracts her notice she can stop and examine it with propriety, and then resume her walk. She never should hear a rude remark, or see an impertinent glance, appearing to think it impossible that they could be intended for her.

GIGGLING DETESTABLE

A lady who desires a reputation for elegant manners does not giggle or whisper in a meaning way on the cars or in theaters or lecture rooms. She reserves those disagreeable habits for a more private place. Neither do ladies commence to laugh as soon as the door has closed upon a retiring guest. They may be laughing about something entirely

foreign to the occasion, but it is not in human nature to help imagining the laugh is aimed at the one who has just left the circle, and who will feel uncomfortable in consequence. Remain perfectly quiet until you are sure your friend is out of hearing, ere you resume your conversation.

Loud talking is inexcusable at all times, and gives a very vulgar air to what you say. A lady does not call to her friends across the street, or inquire after their health in a boisterous fashion or shout across to know "Where are you going, Jennie?"

NEVER FLIRT

No lady ever flirts on the street, or allows a stranger to make her acquaintance. She may consider it only a bit of "fun," but she will surely not win the respect of that stranger, and lose her own as well.

If a lady is on her way to fulfill an engagement, and meets a friend, she should, after the greetings, excuse herself, by stating the fact that her time is limited. Never visit on the street.

DO NOT "CUT" ANY ONE

Never "cut" people in public. If there are reasons why you desire to discontinue an acquaintance, either turn your head before meeting that person, or convey to him in some delicate hint, your feelings. But do not expose any one to the mortification of a cold, rude stare, or refuse to return the salutation given you before the eyes of others.

In bowing on the street, a lady must merely incline her head gracefully, and not her body. But she should always smile pleasantly. It lights up the features, and adds a refreshing warmth to the greeting.

On meeting friends in public, a lady does not effusively greet them by their first names, and air her own affairs in a loud, high key, acquainting passers-by with matters that concern her alone.

She should not stare at other ladies, and whisper and laugh in a pointed manner, or comment upon their personal appearance.

She should never permit one of the opposite sex to address her in a slangy fashion, touch her on the shoulder, call her by her first name before strangers. All such little familiarities, although perhaps in-

tended innocently enough, will give others the impression that she is not held in the highest esteem.

We are happy to say that our young ladies are very courteous to elderly ones as a rule, giving them up their seats, and answering their questions with gentle politeness. This is as it should be, and reflects credit upon any young person of either sex.

ACCEPTING ATTENTIONS

A lady may accept the assistance of a strange gentleman in getting on or off a car, or in crossing a muddy or crowded street. Such attentions should be accepted in the spirit in which they are offered, and acknowledged with thanks, but there they should end.

In passing people on the walk, turn to the right. Do not join forces with three or four others, and take up the entire pathway, compelling every one to turn out for you. Walk in couples, when there are several friends in your party.

Ladies do not chew gum on the streets, or rush up to each other and kiss effusively.

Nor do they hold up the peculiarities of absent friends to ridicule, or discuss them uncharitably. Gossip and slander are very near friends. Never indulge in either.

SHOPPING

When a lady goes shopping, she treats the attendants of either sex with politeness. Often these clerks are tired, and overworked, and a lady need not take it as a personal affront because they do not know intuitively just what she wants.

Do not seize hold of a piece of goods which another customer is examining, but wait until she has either made her purchase or passed it by.

BUY WHAT YOU NEED ONLY

Never be persuaded into buying an article which does not suit both your taste and your purse. Make your wants known plainly, and if you cannot be suited, thank the salesman for having endeavored to

please you. Remember, he has myriads of demands upon his time and patience, and a polite word lightens the tediousness of his position.

If you meet friends while shopping, do not visit with them, while the saleswoman is awaiting your orders. You have no right to take up her time, and keep her from waiting upon other customers.

If you do not fancy the goods shown you, do not depreciate them to the one serving you, but merely say in an agreeable manner, "It is not just what I want," and pass on.

Do not handle the goods yourself, except to feel their texture or weight, but allow the salesman to place them to the best advantage for showing their good qualities. If you cannot decide at once between several pieces of goods, say so, and give the salesman permission to attend to some other customer, while you are making up your mind.

WHAT A GENTLEMAN SHOULD DO

A gentleman never swaggers along the street, shouting and laughing with his companions, his hat on one side, a cigar between his fingers, or switching a cane to the danger or discomfort of passers-by.

A gentleman when walking with a lady in the daytime does not offer her his arm, unless she is old, or ill, or he does so for the purpose of protecting her in a large crowd.

OFFERING THE ARM

If escorting a lady in the evening, he offers her his arm only in a very crowded thoroughfare. It is a very amusing sight to see a gentleman walking between two ladies, a sort of a thorn-between-two-roses affair. Where two only are walking, the gentleman should keep the lady at his right.

A gentleman removes his hat when entering a room. When he meets a friend, he should raise his hat gracefully, and if she is with another lady, he should include her in the salutation even though he is unacquainted.

WHISTLING IN PUBLIC

On entering a public hallway, or an elevator, where ladies are wait-

ing, he does not treat them to an exhibition of his skill in whistling. It is exceedingly impertinent, and is a virtual ignoring of their presence, which no gentleman is ever guilty of.

In passing through a door, the gentleman holds it open for the lady, even though he never saw her before. He also precedes the lady in ascending stairs, and allows her to precede him in descending.

When a gentleman meets a lady friend with whom he wishes to converse, he does not make her stand in the street, but walks with her a short distance until he has said what he desired to, and then leaves her with a courteous bow.

Whenever a question is asked by a stranger, he freely answers it. If he cannot direct such an one, he states his inability to do so, with civility.

No gentleman will stare rudely at ladies, or make slighting remarks concerning them.

He should always carry the packages which a lady has; and in this connection permit us to say, that a husband should always carry the baby.

ASSISTING LADIES FROM A CARRIAGE

In assisting a lady to alight from a carriage, he should step out first, and then turn and offer her both hands, particularly if the vehicle be some distance from the ground, otherwise he should give only one hand.

He should pass up the fare of a lady in a car or bus, and should get off the steps of a car when it is crowded, to permit her to enter. He should never push his way in, and leave her standing upon the platform.

OFFERING A SEAT TO A LADY

It has long been a moot question whether it is the duty of a gentleman to rise in a street-car and offer his seat to a lady. While it may be asserted that a man is weary after a hard day's work in office or store, and again, that many ladies take such courtesies in an unthankful spirit, or as if it were their just due, still we think that the

essence of genuine civility will lead a gentleman to rise and offer his seat to a lady who is standing.

Chesterfield, the best authority on such points, has summed it up in a few concise words, when he declares that, "Civility is particularly due to all women; and remember that no provocation whatever can justify any man in not being civil to every woman; and the greatest man would justly be reckoned a brute if he were not civil to the meanest woman. It is due to their sex, and is the only protection they have against the superior strength of ours." To which we would add, that no gentleman will speak a word against any woman at any time, or mention a woman's name in any company where it should not be spoken.

A husband should always call for his wife after a dinner, theater, lecture or any place where it is possible, even though he is unable. It is decidedly selfish in him to refuse.

When a gentleman escorts a lady home, he should not enter the house, even though he is invited to do so.

BOW OF RECOGNITION

In foreign countries etiquette requires that when a lady meets a gentleman acquaintance on the street she should be the first to give the bow of recognition. This custom does not always prevail in this country. Good sense must govern in every case. A well-bred man will bow and raise his hat to every lady whom he meets, without waiting for her to make the advances. In all cases she should immediately respond. Salutations should be mutual and simultaneous. If a gentleman has a friend with him all three should bow, the friend also raising the hat. So should a gentleman raise his hat if walking with a lady and she meet a gentleman acquaintance.

SALUTATION ONLY POLITE

It is only civil to return a bow although you do not know the party who bows to you. It costs you nothing and means much to the other party.

"My boy, you take off your hat too often," said a father to his son as

they were walking together. "I believe you can't pass a dog without touching it, and that you would say 'I beg pardon' if you trod upon his tail."

"Mother says I must take it off whenever I pass any one that I know and that I must touch it even when I pass the servants in the street. She says General Washington took his hat off to his black men because he didn't want them to be more polite than he was."

The father from that time on made up his mind that his son should not excel him in civility.

KEEPING STEP

It is proper for a lady and gentleman when walking together on the street to keep step. In order to do this the gentleman must shorten his step and the lady at the same time lengthen hers. Ladies should not forget this. It is easily done and enables the escort to appear more at ease.

DEMANDING ATTENTION

No lady will demand the attention of a gentleman, but when offered she should accept the same graciously and with approved thanks.



CHAPTER XVI.

TELEPHONING—BUSINESS AND SOCIAL

"Speech is the index of the mind."

—SENECA.

THE telephone is certainly one of the most useful and one of the most invaluable blessings the business or social world has ever enjoyed. And yet, like all good gifts, there is not one which is so abused, and where the ethics of good manners are so often ignored. It may seem to some that rules for its proper conduct are superfluous, but when we listen to the complaints, "not loud but deep," which the waiting crowd utter when someone "holds the wire," we feel that a few brief hints can be well inserted here.

In the earlier days of the telephone, it was very natural that many should make use of it, from the charm of novelty—the delightful thought that a friend who was perhaps a mile or two away, could be reached as easily with the voice as if he were sitting in one's own drawing-room. But now that the novelty has worn off, and its use has settled down to a plain matter of fact, it is proper to remember that it is a public servant—that it is intended for general use, and should not be monopolized by one or two.

One piece of rudeness perpetrated is the calling up of people at all sorts of inconvenient hours, and keeping them at the 'phone while you recount some trifling bit of news or annoy them with personal matters which should never be retailed in so public a place.

This habit is particularly noticeable in some of the large stores where telephones have been put up for the accommodation of patrons. A lady enters the box, and after securing the attention of the one she desires, she will chat and laugh and pass nonsense over the wire, all the time utterly oblivious of the crowd of angry women (whose time perhaps is valuable) who are inwardly fuming at the delay the frivolous holder of the 'phone is causing them. This evil has become of such proportions

as to necessitate the posting of instructions limiting the use of the 'phone in each individual case. A little regard for others' rights, seasoned with a dash of good manners, would teach every user of the telephone how not to transgress.

HOW TO USE THE TELEPHONE

Stand near the telephone, place the receiver to your ear, after having rung the bell, hold your lips close to the transmitter, and, after the person whom you desire to hear from has made himself known, talk in a low, even tone of voice. Many make the mistake of shouting, and thus defeat their own intention of conversing.

INVITING BY TELEPHONE

This is never excusable, save among very intimate friends. Or a message may be received of the intended visit of some one whom you know is very anxious to meet a certain friend. Your time may be so limited that the shortest and quickest way to reach her is by telephone, and you avail yourself of the instrument. But you should offer a word of apology for asking her in so public a manner.

Sometimes ladies take advantage of this method to force a gentleman into paying them a call or accompanying them to some friend's house, knowing that over the 'phone they would scarce refuse what they would gladly do, had they been given time to decide.

A lady may communicate with her husband, any member of her family, or her business agent in this manner with perfect propriety. A physician can be summoned in the same way. She can also give her order to her grocer or butcher over the wire. In fact, there are many occasions where the telephone seems an important adjunct to daily life.

LEAVING THE 'PHONE

After summoning the friend whom you desire to reach, do not leave the telephone, nor engage in conversation with anyone near. This is the acme of rudeness, and deserves a severe reproof. State your business in the briefest manner, waste no time, and carry on your conver-

sation in as modest and unassuming a way as you would were your friend in your presence.

RUDENESS TO TELEPHONE OPERATORS

Never express yourself impatiently or rudely to the telephone assistants. You cannot harm them, and you will accomplish nothing, only the stirring up of a useless anger. They have a thousand demands upon their services, and some most unreasonable ones. If they are not always as courteous or ready to respond as you think they should be, bear with them politely. A lady or gentleman can be so under all circumstances.

PERSONAL CULTURE

We cannot here enumerate and give proper usages for all the points that might come up regarding the proper use of the telephone, any more than we can enumerate the rules to be observed on all other occasions in life. The highest culture which was manifested in the well-bred people of Athens at the time of Plato, the well-bred people of Rome at the time of Augustus, the well-bred people of Constantinople at the time of Justinian, the well-bred people of Florence at the time of Lorenzo de Medici, or of the well-bred people of Paris at the time of Louis XIV., and is being manifested in popular parlors of our own time, is entirely due to the consideration each has of the other's feelings.

LAW OF RIGHT

Where the greatest culture manifests itself, there is to be found also the greatest regard for the Law of Right—where a restraining influence is put upon self-conceit, self-assertion and various vulgarities and self-indulgences that tend to make others unhappy. By this general repression no one person can monopolize all the attentions, without running the risk of being considered a bore.

People can sometimes pardon the common irregularities of the senses, but not the selfishness of the heart. Let us remember this and keep our hearts with all diligence, for out of them are the issues of life;

and from them proceed all that pure in thought, sincere in purpose and noble in action.

“Think truly, and thy thought
Shall the world’s famine feed;
Speak truly, and thy word
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.”



CHAPTER XVII.

SOCIAL ETIQUETTE AT WASHINGTON

"A man may with more impunity be guilty of an actual breach either of real good breeding or good morals, than appear ignorant of the most minute points of fashionable etiquette."

—SCOTT.

THE code of rules governing social life at Washington differs from that of all other cities. Here the social question becomes one of great magnitude, and the visitor to that city, even though accustomed to the usages of good society elsewhere, will find an entirely new experience on visiting the nation's capital. Society there takes its tone from official life. It is composed of official personages from other lands as well as our own, who represent governments and who necessarily have a dignity to maintain. Consequently the rules governing here do not apply to any other section of our country.

WHO ARE THE LEADERS

The men there have precedence through the offices which they hold. Women rule by virtue of their husbands' official position. It is true that in a republic all men are equal before the law. But that does not excuse them from honoring the office to which they have been called by the people, and they should exact the privileges and respect which their position confers upon them.

A writer of authority, referring to the etiquette of life there, says, very pertinently:

"We have no 'court circles,' nor do we expect to remain a republic and at the same time ape 'court' manners. We have a social as well as a political autonomy. Let us preserve these with an equally jealous care and dignity. Our official etiquette is not intended as a personal compliment, but addresses itself to the office borne, so that it remains strictly in harmony with our Republican sentiments. When the incumbent leaves the office to which he has been called, he becomes again

simply a private citizen, whom the republic has honored. This is such a very beautiful provision of our legal Constitution that we should never lose sight of its bearing on social life and manners. It is the counter-acting and saving element, as opposed to all hereditary distinction, and holds each man and woman intact in the exercise of their talent, by which he or she may regulate the individual destiny. The very words 'Republican court,' have a fatal sound of Cæsarism; and, as we have already remarked, words become facts—they are the expression of the soul's aspirations. We should prove to the world that Republican manners are the very acme of true elegance in their unaffected simplicity."

THE FIRST GENTLEMAN IN THE LAND

The first gentleman in the land is the President. He leads social as well as official life. He is always alluded to as "the President," even by his wife. He can be approached by any one as the privilege of calling upon him is accorded to all, but he need never return a visit.

He may stretch a point, and call upon a friend, but this concession is not expected of him. The same rule applies to the wife of the President.

CALLING ON THE PRESIDENT

When a private call is made upon the President, the visitor is shown into the Secretaries' room, presents his card, and awaits the result. A business caller has the preference over one who merely makes a formal call.

If a person has an object in keeping an interview with the President, it will aid him greatly to secure an introduction through some official, or a friend of the Executive.

RECEPTIONS AT THE WHITE HOUSE

Receptions are given at the White House at stated times, which all are at liberty to attend. As the caller enters he gives his name to an usher, and is announced. He then approaches the President, and is introduced to him by some official to whom this duty has been assigned.

A word may be exchanged with the President; sometimes when the crowd is very great, a bow is all that is possible. The guest can then pass through the rooms, or can leave at once, as his taste inclines him.

These receptions, or "levees" as they are termed, are exceedingly informal. No "full" dress is required—you can attend in your walking costume if you so desire. Forms are omitted, also. You enter the vast hall, an official announces you, and you proceed at once to the President and his lady, and pay your respects. They exchange a word or two with you, and, as we said in the preceding paragraph, you can loiter a short time greeting acquaintances, or you can retire from the scene.

INVITATIONS FROM THE PRESIDENT

An invitation from the President to a state dinner must not be disregarded. It is even expected that you will decline another engagement in favor of the more important one, and your excuse that you have received an invitation from the President is sufficient.

NEW YEAR RECEPTION

The President with his family holds a New Year reception, which is a very brilliant affair. Ladies and gentlemen attend it alike, and all the officials, diplomats, etc., are to be found there. The foreign legation appear in full court dress. The guests are all in holiday costume, but the ladies do not remove their hats, save the members of the President's family, who receive in reception toilettes, without hats.

WHO IS NEXT IN RANK

Next in order comes the Chief Justice. His office being for life, he seems to have precedence over the Cabinet and Senate. He is addressed as "Mr. Chief Justice." The Vice-President follows him in rank, with the Speaker of the House, the General of the Army and the Admiral of the Navy. Members of the House of Representatives call first on all these officials.

The duties of the ladies of the Cabinet are very burdensome. They are expected to give a reception every Wednesday, at which anyone

who chooses can present themselves. They return all the first calls of their lady guests, and leave the card of the cabinet officer, and an invitation to an evening reception. When it is taken into consideration that they stand for hours receiving, and have two or three hundred calls to make after one of their receptions, we think any fashionable lady will declare the demands made upon her own time easy by comparison.

The wife of the Chief Justice, although expected to hold numerous receptions and receive calls, is alone, of all the ladies at Washington, exempt from the duty of returning calls.

HOW TO WRITE TO THE PRESIDENT

In writing to the President, he should be addressed as "The President—Sir." In speaking to him he is designated as "Mr. President." All other officials are addressed as "Mr. Vice-President," "Mr. Speaker," "Mr. Senator," "Mr. Secretary," while a member of the House would be plain "Mister," unless he had another title. In introducing the latter he would be called "The Honorable Mr. ——— of ———," naming the State he represented.

"Among the duties of the cabinet officers is that of entertaining Senators, Representatives, Justices of the Supreme Court, members of the diplomatic corps, and the distinguished people who gather at the capital. Ladies of the families of these officials are included in the invitations. The season for dinners lasts during the session of Congress. All other officials, except the President and cabinet, entertain or not, as they choose. The official position imposes no particular social obligations, and circumstances, health, and all the reasons and motives that influence men and women in private life to entertain or not to entertain are taken into consideration in Washington life, and the question is decided accordingly.

"The visiting hours in Washington are from two until half-past five. As is true in many other cities, many of the very fashionable ladies prefer to walk in making calls in fine weather, and many of the richest visiting costumes are made up as short suits."

It is an absolute fact that the visiting list of a Cabinet officer's family must represent from two to three thousand names.

RECEPTION DAYS

There are certain days allotted for certain classes of society to receive. Thus the families of justices of the Supreme Court are at home on Monday. The Speaker of the House of Representatives, as also other members, and the General of the Army, keep open house on Tuesday. Wednesday is called Cabinet day, and the wife of each Secretary is expected to be at home on the afternoon of that day. Thursday is set apart for calling upon the families of the Vice-President and Senators, while Friday is the great calling day for all who hold no official rank. Saturday is thus left as reception day at the White House. Guests always hand their cards to the usher at all receptions.

These receptions are designed to answer in lieu of calling upon strangers who go to Washington. As in theory every citizen has helped elect an official, and is entitled to some recognition at their hands, and as it would be manifestly impossible for the families of public officials to call first on the many strangers who visit our capital, it has grown into a custom for our officials to throw open their houses on certain days, thus affording all a chance to be present at these informal receptions. From the time of Washington until the administration of Jackson, strict rules of etiquette were observed, and life at the White House was as ceremonious as at any Old World court, but "Old Hickory" broke down the barriers, and inaugurated these public receptions, whether with advantage to social life or not we leave our readers to judge.

Receptions are in order from the first of January until the beginning of Lent. Dinners are given until Congress adjourns.

ABUSING PRIVILEGES

It is a fact that the privilege which is thus afforded transient visitors is sadly abused, for people will intrude upon those with whom they have nothing in common, and to whose social circle they could never under any other circumstances gain admission. It argues a lack of delicacy of feeling, and is a rudeness never perpetrated by refined ladies

or gentlemen. We do not refer to the receptions. Those are given in a hospitable spirit, which extends its favors to all; but to that class of sight-seers that will call upon private citizens with whom they have not even a common acquaintance. The only redress that can be had is not to return such visits, else would every private individual be completely at the mercy of every one who went to Washington. As an instance of this abuse of good manners, we quote from Miss Hall, who says:

"Common-sense ought to teach people that to a card reception (that is, where the guests are all invited by card) no one save those specially invited have a right to go; but the Washington tourist is very unreflecting. Where he sees a number of carriages standing before the door of a mansion, he immediately enters thereat; and whether he is one, or whether he is two hundred, makes absolutely no difference in his view of the situation. The result of his theories is naturally disastrous. No private house can hold an unlimited number of people; and where the uninvited throng in such numbers, the invited guests are unable to gain admission. A Washington lady received cards for a reception given by an official. It was a little late when she started, and on her arrival in ——— Avenue, she found a surging throng of people in and around the door of the house where the reception was to be held. After striving with the crowd for an hour or more, and reaching only the vestibule of the mansion, she and her escort gave up the attempt to gain further admittance, and went home without having been to the party at all! It transpired afterward that an excursion of two hundred people had arrived in Washington on that day, and had attended Mr. ———'s reception en masse!"

WHO NEED NOT ENTERTAIN

Senators, Representatives, and other officials, need not entertain unless they wish to. The President and Cabinet officers are compelled to, by the laws of Washington etiquette.

One peculiar feature of life at Washington will strike the visitor, who is at all observant, and that is, the retirement in which young people are kept. They attend the receptions with their elders, but they

do not lead or rather tyrannize over society, as they too often try to do in some cities not nearly so cosmopolitan as Washington. A young lady would not think of taking a seat until her mother or the married ladies of the party were provided for. Young ladies are not invited either to state or formal dinners, but all the simpler forms of gayety are always left for their participation.

At morning receptions, a cup of chocolate is usually tendered the guest—some add other drinks, with with tempting confections. The simplest refreshments are the most proper, however.

LEAVING CARDS

On making visits, it is the custom among all well-bred persons to send in or leave

a card. When the person called upon is not at home, turn down the right-hand upper corner of the card to show that you came in person. When you go away from the city, leave or send a card in which "P. P. C." is written on one of the lower corners, "P. P. C." meaning *Pour Prendre Conge*—to take leave. When a lady leaves



HIGH LIFE IN WASHINGTON

Washington with the intention of returning at some future time, she sends these cards by mail to such of her friends as she desires to continue an acquaintance with, and when she has come back friends may call upon her as soon as they learn of the event, or she can send them cards with an "at home" day specified upon them.

When one end of a calling card is turned down, it always signifies a call in person, at Washington.

The usual hours for calling are from two to five p. m. A visit in the evening presupposes a certain degree of social acquaintance, and should never be made as a first call.

TITLES FOR LADIES

A custom which is growing in favor is to address the wives of dignitaries by the titles which indicate the honors of their husbands, as "Mrs. Senator Durborow," "Mrs. Admiral Dewey," "Mrs. General Lawton," "Mrs. Secretary Gage." Most of such customs, although at first rather out of keeping with our simple Republican tastes, become familiar to us by usage and seem eminently fitting.

CHAPTER XVIII.

CALLING—WHEN AND HOW

*“True friendship’s laws are by this rule expressed,
Welcome the coming, speed the parting guest.”*

—POPE.

CALLING is so intimately interwoven with society’s laws that not to know when to call, how to call and on whom to call, would be an unpardonable breach of etiquette. Society exacts of woman minute attention to little formalities which would be excused in a man in this land, where the sterner sex are almost to a unit immersed in business or politics.

Formal calls in the city are intended to serve in lieu of the more genial and lengthy visits which are a part of country life; and are designed to cement the acquaintance with all whom you admit to your circle.

MORNING CALLS

These do not mean, as the title would imply, calls made in the forenoon, but embrace the hours from one to five p. m. They are generally of fifteen or twenty minutes’ duration. Should another lady call, make your own stay even more brief than this. Conversation should be on agreeable topics. Inquire first after all the inmates of the home, then pass on to the subjects of the day, the last new book, or latest fashion in dress.

Never canvass an absent acquaintance, or repeat anything which has happened in another house where you have been received as a guest.

ON LEAVING

When you are ready to go, say so, rise at once and take leave of your hostess, who may accompany you to the door. If there is a servant, the hostess will most likely ring for her to show you out, meanwhile keep-

ing you engaged in conversation until the very moment of your departure.

Some fashionable women adopt the English custom of rising only at the leave-taking, but we prefer our own way of going to the door with them.

WHAT NOT TO DO

Do not declare, the moment you enter, that you cannot stay an instant. You came to make a call. Let it be agreeable and free from fussiness, and do not make your leave-taking a prolonged one. We have seen many people who were going at once, and yet who would compel their hostess to stand for several minutes, while they lengthened their parting into quite a visit, and wore the patience and good-breeding of their entertainer almost threadbare.

KEEPING A MEMORANDUM

When your list of acquaintances is an extensive one, it is a wise plan to keep a regular visiting book. Any little blank book can be made of use, by ruling off spaces for the names of your friends, calls made and to be made, also leaving room for future engagements.

EVENING CALLS

Calls in the evening are made from eight to nine, and should be of an hour's duration. The hostess rises on the entrance of her visitors, and offers them her hand, leading them to a seat. She must have tact and geniality, so as to draw out the best ideas from her visitors. Most women possess this quality, and therein lies their charm.

REMAINING AT WORK

If you are engaged upon any piece of work when callers come, lay it aside. But when an informal friend or one of long standing enters, sewing, crocheting or fancy work, may be continued, if it does not interfere with friendly conversation.

NOT AT HOME

That polite fib "Not at home" should be shut out of good society. It is far more honest to send word that one is engaged. A lady need not deny herself to any one, if she will have regular days for receiving. The dress should be very handsome on these days; and the lady who calls should be equally richly attired.

Delay in proceeding to the parlor is rude, unless engaged in some important occupation which cannot be laid aside. If that is the case, send word that you will be at leisure in a few moments and make your appearance promptly at the time specified.

KEEPING ON ONE'S WRAPS

The outer wraps are retained while making calls, the brief time allowed for remaining making it unnecessary to remove them. If a lady is fearful of taking cold by keeping her wraps on, she may ask permission to take them off, and they can be laid on any convenient chair.

CONDUCT WHILE WAITING

While waiting in the parlor for the lady on whom you call to appear, the piano must remain untouched, as also the bric-a-brac. Sit quietly in the place the servant has assigned you, and rise when the hostess enters.

CALLING FIRST

In the country and at watering-places those who were there first call upon the later comers. In England the lady highest in rank calls first. Here the older lady has the precedence, and she can make the first advances by inviting the younger one to call, or sending her an invitation to some entertainment.

CONGRATULATORY CALLS

Calls of congratulation upon a young lady after her engagement is announced should be made. All those who have received cards call

upon the parents of the bride as well as upon the young couple themselves. A call made upon a happy mother should not be made within a month after the advent of the little one.

CALLING ON MEN

A lady should never call on a gentleman save professionally or officially. She should knock at his door, send in her card, and be as ceremonious as possible. It is very bad form to make a social call on a gentleman at his office; even the most intimate acquaintance does not warrant it.

INVITING ANOTHER LADY

A lady can take the liberty to invite another lady to accompany her in calling. A gentleman never should do so, without first asking permission of those upon whom he intends calling.

CALLING ON STRANGERS

When a stranger comes into a town, the residents should call on her. In a city, the immediate neighbors should pay her the compliment of calling, although we regret to say that many ladies neglect this act of hospitality under the pretext that they don't know anything about their standing. This is a flimsy excuse. They should call first, and if the parties are not desirable as acquaintances, it is a very easy matter to drop them.

CALLING ON THE SICK

When calling on the sick do not ask to be admitted to the sick room. Your card can be sent to the invalid, whose quiet will not thus be intruded upon. If it is proper for you to enter the chamber of the sick person, you will receive an invitation to do so from the friends.

CALLING CARDS

The style of calling cards changes so frequently that a set form cannot be laid down. But the English and German text and the fancifully ornamented cards so much affected at one time have yielded the field to a



AN ALUMNI BANQUET.

"It is not the quantity of the meat, but the cheerfulness of the guests, that makes the feast."

—LORD CLARENDON.



DRESSED FOR A WEDDING

more elegant and chaste fashion which seems to suit the growing taste so well that there is little danger of any very striking changes being made in that direction, at least for a long time to come. The plain, unglazed card with fine engraved script is always elegant. A card is but a bit of pasteboard, and would seem to be of no consequence, and yet it is a silent messenger which vouches for the cultivation and familiarity with good usages of its owner.

QUALITY OF CARD

The first desideratum in a card is fineness of texture; then size and shape. The lettering must also be selected with care. There should be no glazing upon the card, and the engraving should be done in the finest script. In case your engraved cards are exhausted, write name with pencil, not pen, in case of emergency.

GENTLEMEN'S CARDS

The card carried by gentlemen should be small and engraved, and does not contain a gentleman's address.

MR. WILLIAM BATES ROBB

If he has a title it should be placed before his name. It is said that the Hon. Daniel Webster and also Henry Clay both preferred their names printed upon their cards, thus—"Mr. Webster;" "Mr. Clay."

WIDOW'S CARDS

A widow should not use the initials of her deceased husband upon her cards. She should use the following form:

"Mrs. Lizzie Brown Stevens."

But during his lifetime her card should read:

"Mrs. Edward Stevens,"

the object being to prevent confusion should there be other sons in the same family who were married.

Husbands and wives no longer use the same cards, but each has a separate visiting card.

PREFIXES

It is an undeviating rule that young ladies prefix the "Miss" to their names upon their cards, the elder of the daughters omitting the given name. Never use nicknames. The same rule applies to a married lady, who should never omit the prefix "Mrs."

MOTHER AND DAUGHTER'S CARDS

When a mother has a daughter who is just entering society, the card made use of is worded thus:

MRS. JOHN DAY HOWARD.

MISS HOWARD.

A young lady can have a card of her own after having been in society a year.

RECEPTION CARDS

When a lady has certain days set apart on which she receives friends, her card should indicate it by the following form:

MISS OSBORNE.

Tuesdays

3 to 6.

CHANGING RESIDENCE

When a lady removes her residence she should leave a card with her new address with those whose turn it is to call upon her. But she can send these cards by mail to all upon whom she called last.

P. P. C. CARDS

When leaving town for a protracted absence P. P. C. cards are sent, but they are not sent when leaving for a short time—as for a trip to the sea-shore, or to the country. The initials P. P. C. stand for the French words *Pour prendre conge* (meaning to take leave), and are always in

the lower right hand corner of the card, and in capitals. It is wrong to use the small letters, p. p. c. The initials P. D. A. (*Pour dire adieu*), mean the same, but they are not often used. These cards may be sent by mail. Many cards are sent by mail now. In England a card sent through the postoffice is considered equivalent to a visit.

MOURNING CARDS

Those who are in mourning should have cards with a black border. The border in vogue now is rather narrow. Cards should be left for people who are in mourning, but only intimate friends should seek admittance.

WHEN CARDS ARE SENT

A stranger arriving in a city sends cards to his friends so that they may call upon him. Business cards should not be made use of in making a call. When attending receptions cards should be left in the hall on entering, so as to help the hostess to remember who has called. In sending fruits, flowers, books, etc., the card of the sender should accompany them. On recovering from an illness, or when the period of mourning is ended, a card should be sent to each one who has called during these times. The following is a good form:

MISS RAND,

With thanks for

Miss Neal's kind inquiries.

NEW YEAR'S CALLS

The fashion of calling on New Year's Day fluctuates. One year it is announced that there will be very little calling done, the next year it seems as popular as ever. There is no doubt that the generous hospitality of the glad season has been greatly abused by the boldness of young men who avail themselves of the custom to intrude where they have no claim. And yet it is a beautiful custom, for this is the time when resentments are laid aside, friendships are renewed, and the pages of life are freshened.

"The practice of publishing in the newspapers lists of ladies who will receive calls on New Year's Day has often been criticised, but in some localities it has the sanction of the best society. It has many commendable features, and is best left to the good taste of those most interested. When a lady receives with a friend, instead of at her own home, cards are sent to her friends, to notify them of the fact, and give them her changed address. Cards may also be sent out when she has taken a new residence or returned from a prolonged absence from

CALLING HOURS

On this day the hours for calling are from 10 A. M. till 11 P. M. But if a lady becomes too fatigued, she can instruct the servant to admit no more callers. In the villages and small towns, where no special formalities are observed, but gentlemen call on their friends and tender their hearty good wishes for the opening year, the day is often enjoyed far more than in our busy centers of population, where more ceremony becomes necessary.

GENTLEMEN'S CALLS

There are certain fixed rules laid down by society, which apply to a gentleman in a small place with the same force as in a large city.

Cowper says:

"Man in society is like a flower
Blown in its native bed. 'Tis there alone
His faculties expanded in full bloom
Shine out—there only reach their proper use."

AN AID TO A GENTLEMAN

Not every man can tell whether he is at fault on small points of etiquette, and therefore such will be grateful to those who settle these matters for them. A gentleman feels diffident in regard to the code of calling, lest he trespass upon some established rule which he should have known, and which will be a guide for his conduct.

CALLING ON A LADY

A gentleman cannot consider himself privileged to call upon a lady upon the strength of an introduction alone. He may desire very much to do so, but waits to be invited. If the invitation does not come, and he is anxious to prosecute the acquaintance, he may leave his card at her residence. If he is acceptable, the young lady's mother will send him an invitation to visit the family, or ask his presence at some entertainment to be given at their home. After that it is plain sailing, and the gentleman may feel that he has a right to call occasionally.

If his card receives no acknowledgment, he may conclude that for some reasons best known to themselves, they do not wish to extend their acquaintance. And in this case, he must wait when next they meet in public for a recognition at their hands, as would any stranger.

DO NOT ACCEPT CARELESS INVITATIONS

If a lady carelessly invites a gentleman to call, without specifying the particular time, he may deem it no invitation at all, as she is more than likely to be out or engaged should he avail himself of such an off-hand permission. But if she states the time when he may call he should be prompt in keeping his engagement. If anything prevents his coming he should dispatch a messenger with a note explaining his absence. Carelessness of this sort has checked many a friendship.

THE FIRST CALL

On making a first call he must have a card for each lady of the household. When there are several sisters in a family, and the mother is living, two cards will answer—one for the mother, and one for the daughters.

The cards which a gentleman uses often are indications of his character. They are to be as simple as possible. The following will serve as a model, and is to be either written or engraved—preferably the latter.

MR. EDWIN BOOTH WHITE

The prefix "Mr." should not be used if the card is written by its owner, but in an engraved one it is adopted. The card must be of the finest texture, and lusterless.

HOUR FOR CALLING

A gentleman whose time is his own can call between 2 and 5 P. M. But as business engrosses nearly all our gentlemen, from 8 to half-past 8 in the evening is the proper time to make a social call. If he calls before that hour he may interfere with some previous engagement, and will surely displease his hostess by his untimely visit.

Married men are relieved from the task of making calls of ceremony. The wife leaves her husband's card in lieu of a call.

A FORMAL CALL

When paying formal calls a gentleman asks to see all the ladies of the family. If he calls upon a young lady who is visiting people whom he has never met, he sends in a card for the hostess at the same time that he sends in one for the young lady. The lady of the house should enter the room before his departure, to give him the assurance that any friend of her guest is welcome to her house.

ASK FOR SOME MEMBER OF THE FAMILY

A gentleman should in all cases inquire for the mother or chaperon of the young lady upon whom he calls, and if she appears he should address his conversation principally to her. But if she makes a practice of entering the parlor and remaining there during his entire call, no matter how often he comes, he should conceal his annoyance under a well-bred demeanor. The wisest way would be to take the hint thus afforded, and act upon it.

CUSTOM ABROAD

In Europe the constant presence of an elder lady during a gentle-

man's visits would be deemed only a necessary observance of etiquette, but the customs of our land are totally different.

All invitations of any sort sent to a gentleman must be promptly accepted or declined.

CALLING ONCE A YEAR

A gentleman should never neglect to make a call, when friends have returned from a summer vacation. If he does not attend to this duty, he need not feel hurt if he is left out of the invitations for the entertainments of his friends the coming season.

A gentleman may make an informal call on intimate friends at any hour that does not encroach upon their time. Don't go so often, however, that they enjoy your absence.

NEW YEAR'S CALLS

These calls are observed with varying degrees of ardor. One year they are general, the next we hear that they are not observed. But when they are not made the pretext for forcing one's self upon people who are almost strangers, they are pleasant. There is necessarily more latitude permitted in calling on that day, but still it is a good old custom.

CALL ONLY WHERE WELCOME

The gentleman who calls on the first day of the New Year confines his calls to those homes where he is sure of a welcome and upon those ladies who are formally receiving.

MAKE YOUR CALL BRIEF

A call on this day should be limited to ten or fifteen minutes, for the hostess presumably has an extensive list of friends to entertain, and cannot devote much time to any particular ones.

If she does not recognize a stranger who is introduced to her at such a time, when meeting him again, he must not feel aggrieved.

GENTLEMEN'S TOILET

The dress of a gentleman making New Year's calls should be a morning costume of dark coat, vest and tie, and dark or light pants. Dress suits are for evening calls. The gloves should be of a sober tint.

DECLINING OFFERED REFRESHMENTS

He has a right to decline refreshments. He should never accept wine or spirituous liquors, however hospitably they may be pressed upon him. He cannot afford to risk his reputation as a gentleman by taking wine at any house at which he calls.

ACCOMPANIED BY A FRIEND

A gentleman should never take the liberty to invite another gentleman to call on a lady (save on New Year's Day) without first asking her permission.

In making a ceremonious call, the hat and cane are retained in the hand, but an umbrella is left in the hall.

If you chance to call when a lady is just going out, make your stay brief, and say that you will call another time.

CARRYING CARD-CASES

Card-cases are carried by gentlemen in their pockets.

EVENING CALLS

These calls are very unfashionable for ladies, owing to the possibility of breaking in upon the plans of the family. Only the most intimate friends are entitled to make them.

An evening call should not be too long. Two hours can scarcely be dubbed a call—it is rather more of a visit. An hour will answer in most cases, and will be more likely to leave an agreeable impression upon the hostess.

LEAVE-TAKING

A long-drawn-out leave-taking is tiresome and impolite to the

hostess, as she must stand after he has risen to go, until he has left the room. If there are several ladies in the room, he should bow most impressively to the lady of the house, and make a less formal inclination to the other members of the party.

DO NOT CALL AT LUNCH HOUR

A gentleman should carefully avoid calling during the lunch or dinner hour, even upon friends, without he has been told to call at those hours, on any day. It is often said, "We dine (or lunch) at such an hour—come to see us and you will find us at home." If you call at that hour, and find a lady at luncheon, send in word that you will wait till she has finished. If she comes out and invites you to the table, either go in or take your leave at once. But don't keep her away from luncheon by remaining to pay a visit, and compel her to go without her meal. It is often done from want of thought.

LOOKING AT THE WATCH

A gentleman should not look at his watch while making a call, unless he has to catch a train, or has another engagement. In that event, he should apologize.

Gentlemen may call on married ladies with the knowledge of their husbands.

GENTLEMEN CALLING

When calling on another gentleman at a hotel send up your card, and wait for an invitation to the room. Announce yourself by a rap on the door, and do not burst in upon your friend without warning. The most intimate friendship does not warrant this freedom. If it is a lady on whom you call, send up your card, and wait her appearance in the reception room.

In calling you should not wait for an invitation to be seated, but take the most convenient seat within range of the ladies upon whom you call.

CALLING ON THE SICK

In calling upon a sick friend, send in your card, and wait until you have news from the sick room, but do not expect admission. Although, if invited, it is proper to accept.

ENGAGED

If you are met at the door of a friend's house with the statement that they are "engaged," or "not at home," which too often means the same thing, do not urge to be admitted, even though the family were among your dearest friends. You have no right to an exception in your favor if they do not care to receive you on that day.

DOGS SHOULD BE LEFT AT HOME

Do not take your pet dog with you when making a call. It is not to be expected that your hostess would care to extend her hospitality to dumb animals which perhaps she does not like. Dogs have no place in a parlor.

If ladies accompany a gentleman when he is calling, they should precede him, both on entering and leaving the room.

Do not suggest to a lady that the room is chilly or draw too close to the fire when making a call, unless it is a very cold day, and she invites you to do so.

DO NOT QUESTION CHILDREN OR SERVANTS

If you are left alone for a moment, and a child or servant comes into the room, do not presume upon good-breeding to ask them any questions about the family. A man who would do this should be debarred from the hospitality of any home.

LEAVE THE CARD-BASKET UNTOUCHED

Do not examine the cards in the card-basket. You have no right to investigate private affairs.

It is usual to wear street dress in calling—a dark suit, with gloves

of a dark shade. Light-colored suits are permissible in warm weather. Overshoes must be removed in the hall.

Be at ease and self-possessed. Listen rather more than talk. There is a happy medium between talking too much and talking too little, and the man who finds it is a fortunate being.

A FIFTEEN-MINUTE CALL

A formal call should not exceed fifteen minutes, and when that time has expired, rise and depart gracefully.

If making a call where all are strangers, at once announce your name, and upon whom you have called.

If you call on a lady and find her absent, and she expresses her regret at the occurrence when next you meet, reciprocate her regret, and do not carelessly remark that it made no difference.

THROW AWAY YOUR CIGAR

If you have been smoking on your way to make a call, throw away your cigar before you ring the bell. It is not very polite, however, to call on a lady with your clothes permeated with tobacco smoke.

A married gentleman should always speak of his wife as "Mrs. Brown," never as "my wife."

GENTLEMEN RECEIVING CALLS ON NEW YEAR'S DAY

On the first New Year's day after his marriage a gentleman receives calls at his own home, in company with his wife. He does not make any calls on that day.

Clergymen do not make calls upon New Year's Day, but receive friends at their own residence.

CALLING ON BUSINESS MEN

In calling on a business man, remember that to him time is valuable, and do not take up any more of it than is absolutely necessary. The same rule should be observed in calling upon ladies who are engaged in business. Use as little of their time as possible.

CALLS OF CONDOLENCE

A call of condolence should be made within ten days, if on an intimate footing with the bereaved ones. If you are not, at least a month should elapse. When you are admitted, do not allude to the sad event, unless those upon whom you call seem anxious that you should do so. A silent pressure of the hand, a tender and delicate deference of manner will speak far more effectively than words which are too apt to tear open the wound. It is in good taste to send a few flowers, or a book, or a simple message, to the aching hearts, such as "I send you deepest sympathy," "My love, dear friend," or "God be with you." These will reach down deep into the hearts of the mourning friends and bring them a grateful consciousness that you remember them in their affliction.

A CONGRATULATORY CALL

When a friend has distinguished herself by some special act, or has written some especially fine article, or has been called to some position of trust, it is only a pleasant duty to call on her and offer your congratulations. We all like to be appreciated, and when we have done anything worthily, it is pleasant to have our effort acknowledged by our friends.

Should several guests arrive during a gentleman's call, it is quite proper for him to avail himself of the opportunity to pay his respects to his hostess and leave.

He can do this less awkwardly than if he waits until they are seated.

A NEWLY MARRIED MAN'S LIST OF FRIENDS

When a wedding has been limited to a few relatives, or has been strictly private, the bridegroom should send his card to those of his gentlemen friends whom he wishes to introduce into his new home. The recipients of such cards should call upon the bride within two weeks.

"After one has been invited to a dinner party, one must call within a week after the occasion,—call in person, and ask if the hostess is at

home. A dinner party is one of the most solemn obligations of society; if you accept an invitation to one, only death or mortal illness is a legitimate excuse for not attending it, and you must have nearly as good a reason for not calling promptly after it."

A WORD MORE

Never make a long call if the lady is dressed ready to go out.

Never bring your mackintosh or umbrella into the reception-room.

Never make an untidy or careless toilet when visiting a friend.

Do not stay so long that your hostess will mentally wish you gone.

Emerson says regarding this:

"'Tis a defect in our manners, that they have not reached the prescribing a limit to visits. That every well-dressed lady or gentleman should be at liberty to exceed ten minutes in his or her call on serious people shows a civilization still rude."

One thing we should not forget, and that is, that the character of a person is frequently judged by the appearance of the most minute things. Therefore, young persons especially should try to conform to all the rules of society as best he or she can.

BEWARE OF THOUGHTLESSNESS

Some writer has said: Prominent among the minor sins of major import is the sin of thoughtlessness. It retards action, chafes, irritates, and discourages, annuls effort and wastes power; in a word, clogs the wheels of healthful progress to a greater degree than stealing, or either of half a dozen other great sins, and yet it is spoken of as only a sort of venial sin, a misfortune, or at most a failing. To do the right thing at the right time, being heedless or thoughtless in nothing, no matter how small the detail, whether calling or in the midst of daily occupation, is the greatest recommendation in winning friends and keeping them, of any other one virtue.

How often do we hear people say, and especially boys, "You go, I do not care to," or "You take this, I do not care for it." Now these people that say this are most unselfish at heart, yet the very fact that they add, "I do not care for it," makes it appear that it is no sacrifice and that

they are giving up only what they do not care for. Would it not be better to say, "You go; I will go some other time," or "You go to-day; I shall be busy at something else." The force of this saying was brought home to me only this morning while I was calling upon a friend. Her sweet boy of ten summers had been given a nickel to spend as he chose. Like many another lad, the money all went for candy. It tasted so good that try hard as he might to save a little for his mother, with whom he always divided, he at last reached her side with only one little piece left, and even that bore marks which showed he was tempted overmuch, but he loved his mother, and he said: "Here mother, I saved this for you." The mother replied: "Well, sweetheart, it is lovely of you, but I think you would better eat it." "Oh, no, I don't want it," he said.

Had there not been a look in the corner of his eye I should have thought he only brought to his mother what he did not care for himself. The truth was, however, that he loved both, the mother and the candy so well, that lest she should insist that he should eat it he added, "I don't want it." It seems hard to correct the sweet lad for such an error, yet we must bear in mind, "Train the youth in the way he should go and when he is old he will not depart from it." It is well for us, many times, that we are judged by loving hearts. The cold, indifferent world would not be so quick to discern and pardon.

CHAPTER XIX.

DINNERS AND LUNCHEONS

"It is not the quantity of the meat, but the cheerfulness of the guests, which makes the feast."

—LORD CLARENDON.

DINNER giving is a fashionable and pleasant way of entertaining, and although we have no account of it, we do not doubt that Adam and Eve partook of their dinners with zest.

The luxurious appointments of a dinner-table to-day are in striking contrast to the past. The arrangement of a table depends greatly upon the skill and taste of the hostess. In large houses two footmen are employed, whose duty it is to lay the table, while a butler takes care of the wine and waits behind his mistress' chair. If one man-servant only is kept, he attends to everything, assisted by the parlor-maid. If only one servant is kept, and that a woman, the serving of the table devolves upon her.

WHAT HOUR TO DINE

The hour of dining varies, the middle and working classes adopting the midday hour for the most substantial and elaborate meal of the day. Others dine later in the day. Whether this is as healthful an hour as the earlier one we are not prepared to discuss; but if the hour for retiring is about eleven P. M., we see no objection to the seven o'clock dinner.

TABLE MANNERS.—CHANGE

The manners pertaining to the table have changed greatly, since we are told that although cooking had reached a high state of development among the ancient Egyptians, still they had not arrived at the dignity of separate dishes from which to eat, but all the guests sat around a table, and dipped their bread into a dish in the center.

It is interesting to note the various customs of other lands. The

ancient Greeks reclined at their meals; the use of spoons and knives was limited, while forks were unknown. The Spartans disdained the pleasures of the table, confining themselves to black bread and broth, a violent contrast to the dining-hall of Nero, the ceiling of which was inlaid with ivory, which slid back, and a rain of fragrant waters, or rose leaves, was showered on the heads of the carousers. The appointments of a Hindoo's table are simple, being the large leaves of the banana, which are used in lieu of plates. Their fingers supply the absence of knives and forks, while rice, curry, ghee, eggs, milk, fish and fruits furnish all the food they care for.

COOKS IN ESTEEM

Cooks have, in all ages of the world, been held in high honor, and the nation which has furnished some of the best is also noted for its frugality in managing the culinary department of the household. It is said that a family in France will live well upon what many an American family wastes.

Some of the most famous men have been epicures. It is related of the orator Hortensius that he had a large fish pond in which he bred fish for his table, and if one of them chanced to die, he shed tears. The Romans bred oysters and snails to gratify their fastidious appetites, and during that corrupt period there was a rage for rare and costly food. One of the emperors served a dish of the tongues of 1,500 flamingoes, while peacocks' tongues were esteemed a rare dish.

THE DINNER PARTY A FACTOR IN CIVILIZATION

Were the dinner party abolished, how much would be lost to civilization! How many great plans have been discussed, how many friendships have been formed, and how many bright sayings and sparkling thoughts have had their birth in the fostering influence of the dinner table.

The great Talleyrand declared the dinner the best meal for transacting business. Campaigns have been mapped out, and alliances between nations cemented through these sociable gatherings of society.



WAITING FOR THE HOSTESS

"Patience is bitter, but—its fruit is sweet."

—ROUSSEAU.



AFTERNOON CALLS

"Choose the company of your superiors, whenever you can have it; that is the right and true pride."

—LORD CHESTERFIELD.

THE CHEERFUL HOME DINNER

The home dinner should be a most cheerful meeting of companionable and sprightly members, all interested in each other's welfare, ready to contribute their quota to the general fund of enjoyment. The dining-room should be made as bright and sunny as possible. The mistress of the house may be troubled about many things, but she should wear her pleasantest smiles at the table, that her husband and children may be refreshed in spirit as well as body. The conversation should be bright and cheery; the children can be taught many lessons of etiquette that will serve them well in after years.

FORMAL DINNERS

The more formal dinners given by those who love to entertain should be made as elegant as possible. The first step is to study those simple customs whose observance makes them charming. The finest dressed man may be a boor at the table. Every dinner should be made as good as possible, and this implies a goodly outlay of money, as well as the expenditure of taste and time. If a hostess practices method in her everyday dinners, if she has each one neatly prepared and well-cooked, the giving of a larger and more ceremonious dinner will not cause her much more anxiety—only an extra amount of time to prepare it, and the choice of a greater variety of dishes.

THE DINING-ROOM SHOULD BE CHEERFUL

The dining-room should be one of the best-lighted and most cheerful apartments in the house. Size is another requisite. Bric-a-brac, scarfs and much drapery are superfluous, as they are sadly in the way, if your guests are many. A few pictures on the wall, a sideboard with its sparkling glass and silverware, and a lounge and chairs are all that are necessary as furnishings.

HAVE A GOOD TABLE

The table should be firm and solid, and not so shaky that the guests fear some catastrophe. The extension table of ordinary size, with two

leaves added, will seat twelve persons. You cannot well seat more, on account of the large dining chairs now used. Cane-seat chairs should never be used in the dining-room. They catch beads and fringes and play sad havoc with them. The perforated wood ones are equally bad. The brass-headed nails with which they are fastened seize a lady's clothes worse than the cane, and many a delicate fabric has been ruined by them. Chairs upholstered with leather are the nicest, but oak chairs with high backs are deservedly popular, and are the most liked.

THE DISHES SHOULD SHINE

The table should be set with dishes that shine. When china or glass has the least roughness to the touch, it is an indication that it has not been thoroughly washed. The table linen at dinner should be snowy white, and smoothly ironed. There are some very beautiful effects in cream, or white with colored borders, that may be used in the place of white, if the taste inclines to them. A cloth of cotton flannel or baize should be laid under the table-cloth, to serve as a protection from the heat of the dishes, as also to prevent that noisy clatter which is so disagreeable.

Glass water-bottles (*carafes*) with dishes of cracked ice should be within reach of every guest.

NAPKIN RINGS NOT USED

Napkin rings should never be used, save in the strict privacy of home; for it is an open secret that the use of a napkin ring suggests the repetition of the use of the napkin—a practice highly improper with guests.

FLORAL DECORATIONS

Flowers are a great addition to the beauty of a table, and where they can be had, are as suitable for the family table as the more formal one. In the latter they are indispensable.

The dishes may be fewer at the home dinner. Let the guest whom you have invited feel that you are not making an extra effort in his behalf, else will he feel uncomfortable. On the contrary, let him see

that you are dispensing your everyday hospitality, and that he is heartily welcome. As an eminent authority on housekeeping says:

“Let no one suppose that, because she lives in a small house and dines on homely fare, the general principles here laid down do not apply to her. A small house is more easily kept clean than a palace. Taste may be quite as well displayed in the arrangement of dishes on a pine table as in grouping the silver and china of the rich. Skill in cooking is as readily shown in a baked potato or johnny-cake as in a canvas-back duck. The charm of good housekeeping lies in a nice attention to little things, not in a superabundance.”

SELECTION OF GUESTS

Great tact is necessary in choosing the guests for an informal dinner. It is so difficult to select those who will harmonize. As the intercourse is free, and social, only agreeable elements should be brought together. The important dishes are put on the table, and the hostess can dish out the soup and the host can carve. A French roll should be folded in each napkin. If there is only one servant to wait on the guests, she should be carefully trained beforehand, so that no awkward mistakes will be made. The plates should be hot, as any dinner is spoiled if hot meat is put on a cold plate, and the servant should have a napkin around her thumb, that her hands may not come in contact with the dishes. Before serving the dessert the table should be cleared of everything but the fruit and flowers, and the crumbs brushed onto a tray with a brush or crumb-scraper—the latter is the best, because usually the neatest. The plates, knives, spoons and forks may then be laid at each plate for dessert.

COURSES FOR A SMALL PARTY

A dinner for a few friends can consist of the following courses: First, soup, then fish, a roast, with two kinds of vegetables, and lastly salad, cheese, a dessert of pudding and coffee. Apples and nuts may be brought on, also. A dinner of these materials, well cooked and served up with neatness and promptness, is ample unless the occasion is a very elaborate one. It is not elaborate dishes that please most, but

the simple hospitality and unaffected heartiness of the host and hostess that give zest to the food set before the guests.

The glass-ware should be sparkling, the dishes polished to the highest degree. Unless they are carefully washed and rinsed they will have a sticky feeling, which makes a fastidious person feel uncomfortable. A well-set table is appetizing. It is a truth that the eye should be gratified as well as the palate.

DO NOT KEEP YOUR HOSTESS WAITING

Promptness at the dinner table is one of the first essentials. Be punctual to the minute. In the hall the gentleman will find a card with his name and that of the lady whom he is to take in to dinner, also a small buttonhole bouquet. If he does not chance to know her, he asks the hostess to present him. Seven o'clock is the regulation hour for a dinner party.

A gentleman is never invited to one without his wife, nor a lady without her husband, unless the husband or wife be out of the city.

Dinner is ready when the last guest arrives, and the butler makes his announcement. The host goes first with the lady to whom the dinner is given, and the hostess follows with a gentleman whom she desires to honor. This is the rule for a ceremonious dinner. The table is laid with a bewildering array of glass goblets, wine glasses, forks, knives and spoons, and a majolica plate, holding oysters on the half shell, with a piece of lemon on the plate. The napkin, folded neatly, holds a dinner roll, which each guest removes at once. Small forks are at the right of the plates for the oysters. After the oysters are eaten, two kinds of soup are passed, a white and a brown soup.

The openwork table-cloth on a red ground, the silver trays, with vases of crystal, filled with fruit and flowers, the silver-gilt vases full of bonbons and the gorgeous lamps form a picture of beauty, which impresses itself upon the beholder.

SERVING THE FOOD

At an informal dinner the food may be all placed upon the table at once before the family is seated, or, where there is a servant, she should

bring in the courses in their order. The English style is a very good one. All the dishes of a course are brought in at once, and those which are to be carved are removed to a side-table, where a servant performs that duty.

CARVING

If the carving is to be done at the table, the host must attend to it. He should be prepared with a sharp knife and strong fork. The steel should be banished from the table; it is supposed that he did all the sharpening before dinner was ready, and it certainly is not productive of much pleasure to sit patiently waiting to be served while the host is whetting his knife. He should always sit while carving. He also indicates who is to receive the first plate. The person receiving it should keep it, and pass the plates on as they are designated. When one is to help himself from a dish, he should do so before offering it to a neighbor.

THE USE OF A NAPKIN

Lay the napkin across the lap, instead of tucking it in at the neck. At a formal dinner do not fold the napkin when finished, but leave it lying loosely beside the plate. Napkins should never be starched. It is an idea which doubtless originated in hotels, where the waiters are very fond of twisting them into fantastic shapes. Table linen should be of as fine linen as consistent with means. Paper napkins are only suitable for lawn parties or picnics.

USE OF THE KNIFE

Cut the food with the knife, but convey it to the mouth with the fork. Do not overload this little implement, but merely take as much upon it as you can hold with ease. The fork held in the right hand should be used for eating watermelons, salads, cheese, pastry and all made dishes.

EATING FRUIT

It is quite the thing to eat oranges, canteloupes, etc., with a spoon.

The side of the spoon should be used in carrying soup to the mouth. But beware, lest you make that disagreeable sound in partaking of it, which is not only offensive to the ear, but is a positive rudeness.

In eating grapes, cherries, and fruits with pits, do not eject them from the mouth, but remove them to the little plates provided for that purpose with the hand or spoon.

FINGERS CAN BE USED

There are many vegetables and fruits which are eaten in which the fingers play an important part. Among them is the artichoke, which is taken with the fingers, as is also celery. Asparagus may be taken in the fingers.

Hard cheese is broken with the fingers. Nearly all other vegetables are eaten with the fork.

HOW TO EAT GREEN CORN

Green corn is a problem, some eating it from the cob, others calling it a barbarous custom. It is the proper way, however; and we are borne out by the usages of good society.

Croquettes, patties, etc., are eaten with a fork.

THE SPOON

Strawberries are eaten with a fork unless served with cream, but in Europe, where they are much less lavish with them, they are passed around on the stem, and each berry is dipped into sugar as it is eaten.

A spoon is used in eating Roman punch. Ices are sometimes eaten with a fork, but oftener with a spoon.

In eating lettuce, the knife and fork must both be used if the leaf is large, but the fork must convey it to the mouth. A piece of bread may be used in gathering the lettuce upon the fork.

With salad, bread, butter and cheese are served, and a knife and fork are important. It is in bad form to cut up salad very fine on one's plate. Let that be done, if at all, before it is brought to the table.

Olives may be placed on the table before the guests arrive, or they

may be brought on after the soup is served. They may be taken with a spoon from the dish in which they are served, and eaten with a fork or with the fingers. It is considered equally proper to eat them either way.

Canned tomatoes, corn, etc., are eaten with a spoon usually, although with the growing use of the fork some people now use that.

Pine-apple is cut with the knife and conveyed to the mouth with a fork.

A silver knife is used in eating apples and other pared fruits. They are peeled, cut into quarters, and eaten with the fingers usually, but if the fruit is very juicy, like some pears, it is better to use a fork. It is always better to use a fork, even at the peril of seeming affected, than to offend the taste of another by using the fingers, as some careless people often do. A steel knife is never used in eating fruit, because the juice stains the steel, and it gives an unpleasant flavor to the fruit. But the steel knife and fork are coming into use with meats, as being much more useful than the edgeless silver knife.

Oranges are peeled and separated into their natural sections, although they are sometimes cut instead. They are often pared with a spoon by foreigners. To eat an orange gracefully requires some practice and skill.

Bananas are peeled and eaten with a fork.

EATING EGGS

Eggs that are boiled in the shell should be placed in an egg cup, the shell broken at one end, and then eaten from the shell.

Bread can be laid on the table-cloth by the side of the plate and carried to the mouth in small pieces. Break with the fingers.

THE CEREMONIOUS DINNER

The ceremonious dinner demands much more preparation and care than the simple family gathering. The invitations to such dinners are sent out a week previous. These read thus:

Mr. and Mrs. Fred Huntress
request the pleasure of
Mr. and Mrs. James Weston's company
at dinner on Wednesday, March 10th,
at seven o'clock.

ANSWERING INVITATIONS

An invitation of this sort must be responded to at once, accepting or declining. In the latter event, the cause should be stated plainly. If sudden illness or any other emergency arises to prevent attendance after the invitation has been accepted, word should be sent to the hostess, even if but a few minutes before the hour appointed.

ANNOUNCING DINNER

The dinner prepared, and the guests arrived, properly introduced to escorts, the servant quietly announces that dinner is ready, when the host offers his arm to the oldest lady, or to the one in whose honor the dinner is given, the hostess following with the most honored gentleman. The younger guests permit the older ones to precede them. The host and hostess may sit at the two ends of the table, or opposite each other in the middle of the table. Each lady sits at the right of her escort.

OYSTERS—HOW SERVED

Raw oysters are served on shell or plates, and placed before the guests are seated. If oysters cannot be obtained they can be omitted and the first course may then be soup. All are not fond of soup, but those who are not should not decline it, but make a pretense of partaking of it. Those who are fond of it must never ask for a second supply, and the plate must not be tilted.

REFUSING WINE

If the host provides wine, you can refuse it without giving offense. When wine is served in goblets, the glass is held by the stem.

LADIES LEAVING THE TABLE

At a sign from the hostess, the ladies all rise from the table, and

repairing to the drawing-room for their coffee, leave the gentlemen to their own devices. But it is a healthy sign that the gentlemen soon follow them. In France the gentlemen and ladies all leave the dinner table together, as indeed they do here, at an informal or family dinner.

Whether an invitation to a dinner is accepted or not, all those invited should make an after-dinner call within a very short time after the entertainment. Sending a card is not a sufficient acknowledgment of an invitation to a dinner.

LADIES' TOILETS

Ladies' toilets for evening dinner can be very elegant, while the gentlemen may appear in full dress. Gloves are removed at the table, and are not replaced. These formal dinners are usually given in the evening.

A GOOD NUMBER AT TABLE

Ten is a very good number to seat at dinner. Some people foolishly fear the dreaded thirteen. It is a superstition which probably has its rise in the fact that at the Last Supper there were thirteen. Many firmly believe that should this number meet at table, one of the company will die before the expiration of the year—an idea which has no foundation in fact.

Guests should be prompt, arriving at least ten minutes before the hour set for dining. Fifteen minutes is the limit of time allowed for the hostess to keep the remainder of the guests waiting the arrival of a tardy one.

"All remain standing until the hostess is seated, when they take the seats assigned to them. This is usually indicated by a card (the guest card) laid at each place, on which is the name of the person for whom that seat is designed. Many fanciful designs are often prepared for these cards. They may be hand-painted, with figures of flowers, landscapes or birds, or have beautiful etchings, or bronze and silver ferns, or have some design in consonance with the giving of the dinner."

WHAT A HOSTESS SHOULD AVOID

A hostess must never lose her self-possession. She should never reprove servants before others, as the occasion should be made as pleasant as possible. She should never allow her plate to be removed until all the guests have finished eating.

THE HOST'S DUTIES

"The host must be ever on the alert to assist the hostess. He must watch the conversation, suggest new topics when it flags, direct it away from unpleasant topics, draw out the reticent and encourage the shy. He must always aim to bring out others, while he should never shine supreme at his own table. He should possess a knowledge of the world that nothing can surprise, and a calmness and suavity that nothing can ruffle. As far as possible the wants of all should be anticipated."

On leaving, each guest should express the pleasure which has been received in a very few words.

LUNCHEONS

Luncheons are such social affairs that they are very popular with many ladies who dread the ceremony of a dinner, and yet who desire to entertain their friends. Any meal between the regular ones is called a luncheon, and the invitations may be by card, or even verbally. The luncheon is, however, strictly given by women to women. There is a fine opportunity for the display of handsome china, pretty centerpieces and embroidered linen.

Luncheons given in honor of some distinguished person may be made very elaborate.

INVITE AS MANY AS YOU CHOOSE

Any number of guests may be invited, and if the ladies outnumber the gentlemen it does not matter. Generally there are no gentlemen at all, as these luncheons are day-time affairs, when men are engaged in business.

There is scarcely any formality observed.

WEARING HATS AT TABLE

Hats and bonnets may be worn to the table at the hotel, an informal luncheon, and must always be worn at a restaurant.

BILL OF FARE

The bill of fare may be varied. Cold meats, tea and coffee, with loaf cake, puddings, ice-cream and tarts are usual, though some have hot meats served. Salads, oysters, game can be added, or the fare may consist merely of tea or chocolate, thin slices of bread and butter, and chipped beef or cold tongue.

Music and conversation follow the lunch.

Calls are made after a luncheon the same as after a dinner.

When a luncheon is intended to be very fashionable, flowers must be in evidence in abundance, and each dish is served as a separate course. The toilets of the guests are very stylish, and everything is in keeping. The rooms are darkened, and artificial lighting is resorted to.

The luncheon is a very pleasant and simple way of paying one's debts in the matter of entertaining, and is exceedingly popular.

The form of invitation is as follows:

Mrs. Frank M. White
Requests the pleasure of
Mrs. James Delbridge's company at
Luncheon,
Tuesday, June 17, at two o'clock.
62 Elizabeth St.

The bill of fare which we append is designed for a very elaborate entertainment:

Raw oysters on half-shell.
Bouillon.
Vols-au-vent of Sweet-breads.
Lamb-chops, Tomato Sauce.
Chicken Croquettes, French Peon.
Salad of Lettuce.
Neufchatel Cheese, Milk Wafers toasted.
Chocolate Bavarian cream, moulded in small cups, with a spoonful of
Peach Marmalade on each plate.
Vanilla Ice-Cream, Fancy Cakes.
Fruit.
Coffee.

GOOD WILL

Entertaining another at dinner is a sign of good will, hence all slander and abuse to any one partaking of hospitalities in is the poorest of form.

"Entertaining is the finest of all the fine arts," says Lillian Whiting in *"The World Beautiful,"* "and it cannot be done by proxy. It cannot be done by the cook, nor yet by the decorator. The hostess cannot order it from the florist, nor the caterer, nor the professional 'performer,'—whether of music or Delsarte recitals. To depend upon these shows a poverty of resources. And more than all, and above all, every entertainment, whether informal or ceremonial, may well be based on the spirit of those words: 'Better a dinner of herbs where love is than a stalled ox and hatred therewith.' Let the hostess give her guests her personal interest, her warm friendship, her sympathetic comprehension, and she will have then mastered the delicate and subtle art of entertaining."

CHAPTER XX.

ETIQUETTE AT THE TABLE

"There are not unfrequently substantial reasons underneath for customs that appear to us absurd."

—CHARLOTTE BRONTE.

NO surer gauge of the native refinement of any person can be found than the manners which they show at the table. It is incumbent upon parents to train their children in those niceties of etiquette which will grow with their growth, and make their progress through life easy.

CHILDREN SHOULD BE INSTRUCTED

Children should be early brought to the table with their elders, that they may benefit by association with those whose manners are fixed. By such association they will acquire an ease and readiness which will serve them well when they in turn become entertainers in their after life.

POLITENESS TO ALL

The enjoyment of the family meal is greatly enhanced when each member is polite and attentive to the others; when parents and children are cheerful, agreeable and look after each other's comfort.

CHILDREN ALLOWED TO TALK AT TABLE

The children in a household should be encouraged to talk, but not permitted to show off, and say smart things. There is a great temptation on the part of fond parents to tell the bright sayings and doings of their offspring to strangers, in their presence; this should never be indulged in, as it makes the little one have an undue idea of its own importance, and is annoying to strangers, who, although they may be partial to a bright child, do not want to hear its praises sounded continually.

MANNERS OF THE LITTLE ONES

Children should wait quietly, until their elders are served. This will be difficult for them, for nearly all children are gifted with healthy appetites, but if the habit of waiting is enforced, it will become easy and habitual.

Require them in asking for an article out of their reach to preface the request with, "Please pass me the salt," and also to call the one whom they address by his name, as "Mr. Willis, will you please pass the salt?" When they are invited to have more of an article, which they do not desire, they should answer politely, "I do not wish any more, thank you." The youngest child can be taught these simple rules.

LOUD TALKING PROHIBITED

Loud talking on their part should be prohibited, as also interrupting conversation. They should not whisper, however, or glance around the table and giggle. Neither should an older child reprove the wee ones aloud for any breach of good manners, or direct the attention of the mother to it in the presence of others. A look, or low-spoken word will remind the offending one and save it mortification.

WHEN CHILDREN LEAVE THE TABLE

If children are compelled to leave the table before the rest of the family, so as to reach school, they should rise quietly, ask to be excused and leave the apartment so as not to disturb the others. Do not allow them to leave the table for play, and then return to finish the meal.

DO NOT LET THEM EAT GREEDILY

They should not eat greedily, cramming their mouths full, nor smack their lips, tilt their chairs back, or drop their knives carelessly on the tablecloth. The knife and fork should be laid across the plate, with the handles to the right, when the meal is finished.

GROWN PEOPLE AT FAULT

While children's manners are thus alluded to, we regret to say that

they are not the sole violators of good-breeding. To any one who observes much, it is astonishing that so many well-dressed people, who seem to know so much, are so shockingly rude at the table. Some people are guilty of acts which are revolting.

BEGGING COMPLIMENTS

Don't solicit compliments for your food, by laying stress upon the care with which it is prepared. If it is good, the guest will not be slow in complimenting you, although this should be done without approaching to flattery. It is quite proper to speak words of praise regarding some especial dish. Say nothing about the food you set before your guest; but by its abundance and the welcome you give him he will measure its value.

REFUSING AN ARTICLE OF FOOD

If a guest does not care for a certain article on the table, or for some reason does not wish to partake of it, he should not refuse it by stating that "Cheese don't agree with me," or "I can't endure tomatoes," but simply say—"I do not care for any, thank you." We well remember the horror and disgust with which an apparently well-bred lady filled her listeners at the table by declining a certain dish with the assertion that "It took too long to digest, and her doctor had forbidden it."

RUDENESS AT TABLE

There are many little rudenesses which can be perpetrated at the table, and which a little thought would instinctively pronounce offensive. Among these are coughing or breathing into your neighbor's face; fidgiting in your seat, or moving about restlessly; drumming upon the table with your fingers; whispering confidentially with your neighbor; emphasizing your remarks by flourishing your fork, to the risk of his eyes; leaning the elbows upon the table; standing up and reaching across the table in place of requesting that what you want be passed you. All these acts of ill-breeding or thoughtlessness we have seen perpetrated by those who should know better.

MANNERS AT TABLE

Sit upright at the table without bending over or lowering your head to partake of your food. Do not sit either too far away or too near the table. Don't sit with one arm lying on the table, your back half turned to your left-hand neighbor, while you eat with a voracity that is only equaled by those who are much at railroad eating-houses, where "ten minutes for lunch" is the rule.

When oysters are served for the first course, it is proper to commence eating at once. Oyster soup may be eaten from the point of the spoon, but do not make a hissing sound while eating it. Other soups must be taken from the side of the spoon.

If you do not like soup, allow it to remain untouched until the servant removes it.

Keep your mouth closed as much as possible while you are masticating your food.

THINGS TO AVOID

Do not eat onions or garlic before going into company. They may be very healthful, but they are also very disagreeable. We have known a fair young lady to perfume a whole car with them.

Do not talk loudly and boisterously, but be cheerful and companionable, not monopolizing the conversation, but joining in it. Never butter a slice of bread and bite into it like a hungry school-boy, and do not cut the slice into halves or quarters with your knife, but break off a piece, when wanted, and then butter and eat it. Do not break the bread or crackers into your soup.

Do not twirl a goblet, or rattle the knife and fork, or show anything which looks like eagerness to commence the meal.

Bones and fragments should be deposited on the little bone plates, so as not to soil the tablecloth. If you by accident spill coffee or tea, do not apologize. It is understood that you did not do it intentionally. The servant should at once spread a clean napkin over the stain.

Never turn tea or coffee into your saucer to cool it. If you wish a second cup, place the spoon in the saucer before passing it to be refilled.

Do not stand a dripping cup on the tablecloth. Never blow soup to make it cool.

It is very rude to pick your teeth at the table after a meal is completed.

Napkins are used to wipe the lips and fingers, not to mop the forehead.

Unfold your napkin below the level of the table, and do not tuck it under the chin or in the vest. When you have finished eating, leave the napkin unfolded, at the side of your plate.

Never put your own knife, fork or spoon into a dish from which others are to be helped.

When passing your plate to be helped the second time, be sure to leave the knife and fork on the plate, and the gentleman next you must wait until it is returned before resuming eating.

DRESS FOR THE OCCASION

The table being a meeting place where everything should be conducive to good manners, a gentleman should never appear in shirt sleeves. If it is excessively warm and he wishes to enjoy the freedom of his own home table, he can don a light coat of seersucker, farmer's satin, or similar material; but in public he will always retain the coat which he wears through the day, save, of course, on dress occasions, of which we have spoken elsewhere.

A lady should observe the same care in her dress. Untidy hair and dirty nails are especially repellant.

SERVING AT TABLE

The one who serves at table should not help too abundantly, or flood food with gravy. Many do not like it; and it is better to allow each guest to help himself to that. Water is poured at the right of a guest—everything else is passed from the left.

When the host is carving at a family table, it is not expected that you will wait for all to be served before beginning to eat. A person should never be asked if he wishes more potato, or more meat, but rather some potato, some meat.

When you have passed a plate up to the carver, do not eat, but wait till the plate is returned.

Do not watch the dishes as they are uncovered, or talk with the mouth full.

If you discover something objectionable in the food do not attract the attention of others to it, but quietly deposit it under the edge of your plate.

DO NOT SOP GRAVY, ETC.

Never sop up your gravy or preserves with bread. And do not scrape your plate so as to obtain the last bit, or drink as though you were dying of thirst. It is quite an art to drink gracefully. Don't throw your head back and raise the glass perpendicularly, but carry the glass to your lips, and by lifting it to a slight angle you easily drain its contents.

Be careful not to stretch your feet across the room, under the table. It is very disagreeable to be kicked, even accidentally.

In leaving the table, if business or an engagement compels you to, excuse yourself. It is only in hotels or boarding-houses that this is permitted to pass unnoticed.

It is rude to handle the bread or cake which is offered you. Only touch the piece which you intend to eat.

Never carry fruit or confectionery away from the table. Eat all you wish while there.

Do not get up from your chair to reach anything on the table, and do not reach across others.

It is etiquette to take the last piece on the plate.

Ice cream is eaten with the pretty little ice-cream forks in vogue, but there is no offence against good manners if you use a spoon.

WHO SHOULD BE SERVED FIRST

It is understood in all polite society that the ladies should be served first. An authority says on this point:

"There is difference of opinion as to who should be first served at

table, many insisting that the old fashion of serving the hostess first should be continued; but as this originated in the days when people were in the habit of poisoning guests by the wholesale, as a convenient way of ridding themselves and the world of them, there seems to be no reason why it should be observed now. Then guests preferred that the hostess should show her confidence in the viands set before them before partaking themselves; but the natural instincts of propriety seem to indicate that the most honored guest, that is, the lady at the right of the host, should be first served."

PASSING ARTICLES ON THE TABLE

A gentleman seated by a lady or an elderly person passes the water or whatever may be required by his neighbor at the table. Ladies perform the same service for any one at a public table, even though they may be strangers.

DO NOT READ AT TABLE

Never bring a book or paper or a letter to the table to read. It is allowable at a hotel or restaurant, where you are not anxious to form promiscuous acquaintances, but among friends, the gaps should be filled in by cheerful conversation.

Separate fish bones before eating, but should one get into the mouth remove it by placing the napkin before the mouth.

Everything that it is possible to cut or break with a fork should be eaten without a knife. Do not overload the fork. And never put the knife into the mouth.

OBJECTING TO WINE

Should you have scruples about taking wine at dinner, it is not necessary to enter into an explanation and thus bring around your unfortunate head a veritable "hornet's nest" of ridicule and argument from unthinking people. Merely decline it, in a quiet and respectful manner. Those whose opinion is worth having will see nothing singular in the fact that you do not use wine.

Lift your glass, if you do use it, by the stem. Tumblers can be held with the hand near the bottom.

Eat slowly, as a measure of health, as well as manners.

LET YOUR PLATE BE PALATABLE-LOOKING

Do not mix your food on your plate with the knife. It looks as though you set no score by the nice care with which the various articles had been prepared. It were all the same to you, whether it were fish or fowl—it was only made to be devoured, not eaten.

Do not handle knife, fork or anything else on the table.

PARING FRUIT

Never pare fruit for a lady unless asked to do so, and then hold it upon the fork which belongs to her. Apples should be pared with silver fruit knives, and quartered and each slice carried to the mouth on the point of the knife. Still, there are many well-bred people who only enjoy apples when they can eat them as they did in their childhood's days, without the aid of a knife or fork.

When gentlemen remain at the table, they rise and remain standing until the ladies have all passed out. If all leave the dining-room together, the ladies pass out in a body, first.

CHAPTER XXI.

RECEPTIONS, LECTURES, CHURCH, ETC

"To love the public, to study universal good and to promote the interest of the whole world, as far as lies within our power, is the height of goodness, and makes that temper which we call divine."

—SHAFTESBURY.



IT IS undoubtedly true that the taste for social amusements is happily growing yearly. We have been charged as a nation with having too few holidays, but that the list is extending no one can doubt, who numbers those offered by society to its votaries, and is sufficiently extensive to embrace all ages and all tastes.

FIVE O'CLOCK TEAS

These teas are informal. Few guests are invited, and the cards of invitation sent out are merely a visiting card with the words "Five o'clock tea" added in the left hand corner. The refreshments are not elaborate, as those who at-

tend these affairs do not usually care for eating and drinking so much as they do for conversation and social intercourse.

A MUSICALE

This entertainment is rather difficult, as its success depends wholly upon the appearance of the artists whose names appear upon the programme. Often the hostess is compelled to use professional talent, as amateur performers are so apt to disappoint her.

Guests should arrive early, so that there will be no noise or confusion after the numbers have been commenced. The musicale is ordinarily held in the afternoon. The ladies can wear walking costumes. It is not really a concert, for it has social features, as a supper or collation is served to the guests when it is held in the evening. At an evening musicale, evening dresses are worn by both ladies and gentlemen.

Large rooms are necessary, so that singers and players can be heard to good advantage and there will be no over-crowding on the part of those attending. All extra furniture should be removed, and drapery serves to weaken the effect.

The programmes are sometimes written, sometimes engraved on dainty cards, and often hand-painted and decked with bows of narrow ribbon. Eleven pieces make a sufficiently long programme—and may be vocal, or vocal and instrumental combined. The invitations to any entertainment must be answered at once, that the hostess may know how many to expect, and fill the places of those who cannot be present.

LUNCHEON

Luncheon proper is entirely a ladies' affair, and gentlemen are not invited as a rule. The food is often served in a very ceremonious manner, and the table is laid with great elegance.

The forms observed are similar to those for dinners.

A menu something after the following is in good taste:

Grape Fruit.

Nut Soup.

Celery.

Chicken Croquettes.
New Potatoes in Cream.
Scalloped Corn.

Olives.

Waldorf Salad.
Cheese Wafers.

Strawberry Ice Cream.
Stone Wall Cake.

Coffee.Confectionery.

INFORMAL ENTERTAINMENTS

Croquet, lawn-tennis and golf parties are informal ways of entertainment. Dresses must be simple and suitable for outdoor sport.

After the game a simple lunch to which friends are invited is appropriate but not necessary. Refreshments are served cold; guests sit where they please.

THE EVENING PARTY

The party held in the evening may be either very elaborate or simple in its details, in keeping with the ambition and means of its giver. Having decided upon the amount of outlay, and selected the guests to be invited, invitations should be issued ten days previous to the party. This is a good form:

MR. AND MRS. JOHN MONTGOMERY
request the pleasure of your presence
on Wednesday evening,
January 4th, at eight o'clock.
16 Euclid Avenue.

Dancing at 10.

THE INVITATION

This invitation should be engraved on small-sized notepaper, and

may be forwarded by mail. The parents and all the younger members of the family should receive separate invitations.

A reply from those receiving invitations should be returned at once:

Mr. and Mrs. Horace Elliott accept with pleasure Mr. and Mrs. John Montgomery's invitation for January 4th.

19 Harrison St.

DECLINING AN INVITATION

If it is necessary to decline an invitation it should be in the following terms:

Mr. and Mrs. Horace Elliott regret that they cannot accept Mr. and Mrs. John Montgomery's kind invitation for January 4th, owing to absence from home (or sickness in the family).

19 Harrison St.

NAMING YOUR REASONS

It is absolutely necessary that you should name your reasons for declination, especially if the invitation be the first one received from that source. You should call on the friends who sent you the invitation, whether you attended the party or not, a few days after it has taken place. It is a social debt which you owe them.

INVITING HUSBAND AND WIFE

When a husband is invited, the wife must be included, and vice versa. Either will resent an affront of this nature put upon the other. It is no excuse that you are not "much acquainted" or "do not like her." They both belong in the same circle, and it is your business to know and receive both together.

DANCING

Dancing does not always form part of the entertainment at evening parties. There may be conversation, cards, games, or music alone provided. Where dancing does not constitute the main pleasure, these may also be added, for even in fashionable society all do not dance.

WHEN TO ARRIVE

The hour for arriving, as also for departure, should be moderately early. In this country, where nearly all are engaged in business, it is wise and proper to keep more temperate hours than are kept by the leisure classes abroad, to whom night is nearly as day.

PROVIDING SUPPER

A supper is always provided, and the arrangement of the table should be in good taste. Of the conduct at supper, we cannot do better than to quote from a well-known authority on matters of etiquette, who says:

“It is ill-bred to eat largely at the supper. To say nothing of the ruinous effect of gorging at late hours, it is in bad taste. The ball and evening party are social affairs, and feasting merely incidental. To reverse the conditions is ill-bred. To drink to excess is worse than ill-bred, and even the temperate and total-abstinents will do well to talk and dance with extra caution after supper, as any license of speech or act may be attributed to the wine which has stolen away brain and self-control at the same time. No well-bred hostess can forgive any such abuse of her hospitality.”

PINK TEAS

“Pink teas” or “dinners” being still popular and enjoyable, we will refer to them in passing. They are so-called from the fact that all the table linen, dishes, ornaments, etc., are of one color—as “pink” or “blue,” according as they are designated.

CHOCOLATAIRE

Is of recent introduction. The only claim it has to novelty, however, is the fact that the drink is chocolate, and everything served must contain chocolate, as chocolate wafers, chocolate cake, etc., chocolate lemonade in hot weather, and chocolate caramels, and chocolate bonbons are passed in dainty bonbon baskets.

The cards are precisely the same as those sent out for teas, only the word *chocolataire* is substituted in the left hand corner.

ometimes this entertainment is given as a church or charitable affair, and then the cards are unnecessary. Additions can be made to the articles dispensed, but all must have chocolate as their principal ingredient.

GOING TO CHURCH

There are many delightful entertainments given by church people, which are attractive to the young. The opinions of the teachers of the Gospel have undergone considerable modification within the past ten years, and they now claim that innocent recreation can be combined with religious instruction to the great benefit of the members of the church.

Sociables have been in vogue for many years, and have been productive of much pleasure; but the field has widened now, and amateur theatricals, charade parties, bazars, stereotypic lectures, confined strictly to their own members, and many other innovations, have been adopted. Picnics and kindred gatherings have long been popular.

The attendant at divine service should always dress nicely, but never in such brilliant colors as obtain at gay functions.

LECTURES

The etiquette of lectures demands that when an entrance is made after the speaker has begun, it should be done as noiselessly as possible, so as not to divert the attention of the auditors. A loud, fussy entrance is considered common indeed.

Do not talk to your companion while the lecturer is speaking, and do not leave the hall until he has concluded.

A lecture affords plenty of opportunity for fine dressing, and great latitude in this direction is allowed.

THE OPERA

Formerly, no lady would go to the opera save in a carriage; but there are many who now adopt a simpler method of locomotion. But

there is no place of amusement where the taste for elegant dressing can be indulged in to such extent. The dress may be of light, bright colors, with a profusion of flowers, or it may be of black lace with ornaments, rich silks and velvets. Neither is it out of place to wear the tailor-made suits. Americans have become so cosmopolitan in their tastes and so sensible withal, that any lady may dress as she pleases at the opera unless invited to help make up a theater party, in which case she should dress in a most attractive manner. Jewelry is proper, and adds to the stately picture afforded by the flashing lights, the sparkling music and the gay assemblage.

Gentlemen may attend in full dress and should by all means if occupying a box.

REFRESHMENTS AFTER THE OPERA

It is perfectly proper if one has time, to enter some first-class refreshment parlor and partake of "soda," an ice, bouillon, cocoa, coffee or even sandwiches, oysters or other light refreshments, but it should be done in a modest way, exciting no comment by display or loud talking.

SOIREES

Soirée means an evening of bright conversation, freedom of dress, supper and early hours. They are pleasant ways of entertaining in an informal way—on these occasions gentlemen feel at home. There need not necessarily be dancing, although it is not out of place. More often they are impromptu musicales or readings. Refreshments are generally served in an informal manner—the guests frequently going to the kitchen and assisting in the spread.

Soirées have grown to be quite "the thing" in larger places and in many cases have become weekly affairs. They are introduced by some one family setting apart an evening and inviting some special company for the occasion—later on it becomes generally known that the home is open on these evenings to all intimate friends. In this way it becomes delightful to call, for all formality is dropped.

The soirée, if well managed, can become not only entertaining so-

cially, but productive of much good. The clever and best people can be brought together for mutual benefit.

The want of wealth need not become a drawback to hospitality. To be sure, wealth can dazzle the eye and delight the senses, but many a humble home has entertained in a way that makes the entertainments of the New York "four hundred" insipid in comparison. The bringing together of the artist, the musician, the scholar, the student, the business and professional man, the farmer and the mechanic gives a sympathetic and genial zest to life, that is hard to surpass; but the pretenders and adventurers, what shall we say of them? Far better leave them out. There are scores of good, noble people who deserve the hostess' attention—and pretenders must learn sooner or later that genuineness only is worthy of recognition.

CHAPTER XXII.

COSTUME PARTIES AND WHAT TO WEAR

*"If all the year were playing holidays,
To sport would be as tedious as to work;
But when they seldom come, they wish'd for come
And nothing pleaseth but rare accidents."*

—SHAKESPEARE.

PUBLIC masquerades have often been frowned upon because of the license it gives to questionable persons. But private masquerade parties, where the host and hostess invite their guests, are most delightful affairs. The mystery surrounding the wearers of the masks, the fanciful costumes worn, the efforts to preserve the illusions, all lend a charm such as the ordinary party does not possess. The protection of

home is thrown about the guests, and a feeling of unrestraint follows. There is also much opportunity for the exercise of wit and raillery on the part of the maskers. Sometimes the entertainment is on so

large a scale that the hostess is compelled to make use of a public hall to accommodate her guests, but this fact does not take from it its privacy.



PLANNING THE PARTY

The care attending the planning of a masquerade is far greater than that of nearly all other entertainments, as the decorations are more elaborate. If the entertainment be a dance, the invitations are issued a month in advance, because the costume to be worn demands thought. This is usually left to the persons participating, but sometimes the hostess maps out a costume scheme herself, allotting to each guest the character she wishes them to assume.

Other hostesses issue invitations for a costume party and do not require masks. Whenever masks are worn, they must be removed at the hour for supper and frequently are removed long before.

CHOICE OF CHARACTERS

There are so many historical personages known to us, as well as gypsies, fortune tellers, flower-girls, farmers, milkmaids and clowns, that it is no difficult matter to design a costume. There is a wide latitude for originality in designing the costumes worn and by the exercise of taste and accuracy some beautiful and striking effects can be obtained.

The hostess may, with a view to the success of her entertainment, select the costumes for a sufficient number of her particular friends to don, to insure success, leaving the remainder of her guests to exercise their own fancies. One group might be arranged to typify the court of Napoleon the First; another, of Irish peasants, etc.

INVITATIONS—HOW ISSUED.

The invitation card should say:



Mr. and Mrs. Stephen Gregory request the pleasure of
Mr. and Mrs. Edward Rayeroff's company,
Wednesday evening, March nineteenth,
at nine o'clock.

Masquerade.

If merely a "costume party," substitute the words "Costume Party." Sometimes it is not made obligatory upon all to assume characters, and then the words, "Ordinary dress is permitted" are added, which finds favor with those who prefer to appear in their own person.

HOW THE HOST AND HOSTESS DRESS

The host and hostess are in fancy costume as are their daughters or nearest friends, who assist them in receiving, and the etiquette observed is precisely the same in every particular. The room should be well lighted, and gaily adorned.

The masquerade affords a never-ending amount of originality in the designing of the costume worn. As far as possible novelty in this respect should be sought after. Mythical characters are suitable. Representations of nature's beauties are proper. But whatever the imitation, it should be as true to the original in every particular as is possible.

Church gatherings can be made very pleasant by an occasional costume social—the most frequent of these is the

NEW ENGLAND DINNER

served by the members dressed in the fashions of our grandfathers'



time. On such occasions no masks are needed. The New England school is also a pleasant and amusing form of entertainment. In this case, the pupils should be dressed as boys and girls.

Among other entertainments which can take on life by the use of costumes is that of cards, "Tiddley Winks" and "Carroms." By the donning of costumes for one evening only, a wonderful impetus is given to hospitality. No stiffness or formality can exist where these are in vogue.

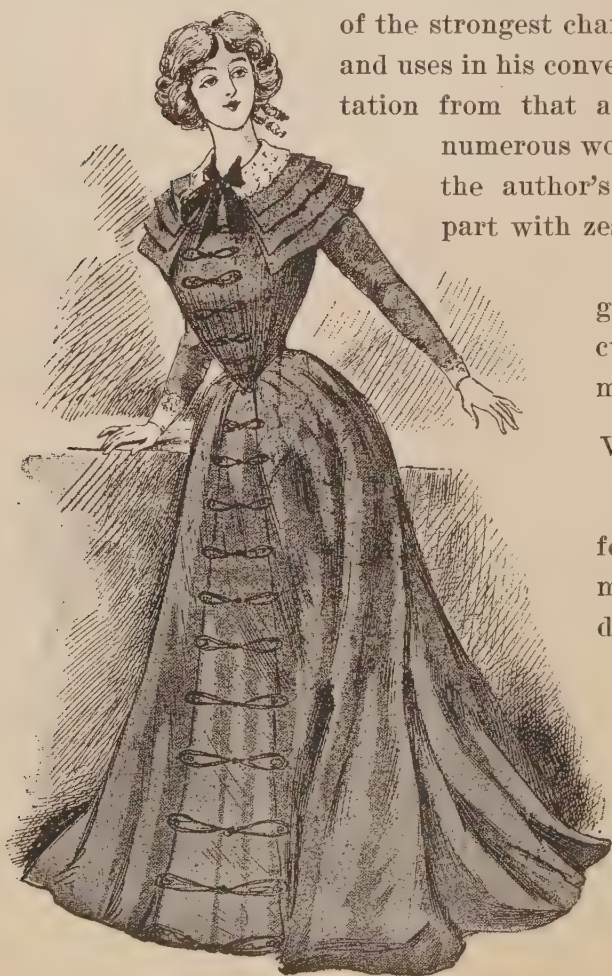
AUTHOR'S PARTY

Another interesting and instructive costume entertainment is that of the author's party—in which each person arrays himself in the dress of the strongest character of his favorite author and uses in his conversation the best known quotation from that author's pen. As there are numerous women writers and composers, the author's party enables all to take part with zest.

The above are simply suggestions to be varied as circumstance and occasion demand.

VALENTINE PARTIES

Among the many occasions for costume parties may be mentioned that of Valentine day. It was the writer's privilege to have been present at a children's valentine party, on February 14, 1900, and such an array of original designed frocks and gowns was enough to remind one of Fairyland and





PARLOR THEATRICALS



COSTUME PARTY—REPRESENTING FARM LIFE

*"The greatness that would make us grave,
Is but an empty thing.
What more than mirth would mortals have?
The cheerful man 's a king."*

—BICKERSTAFF.

This elaborate frock can be made of inexpensive material; Tarleton or cotton crape, and paper flowers.



The wrap and muff of this costume can be made of white cotton batting, flecked with black ink. With it any elaborate skirt and bonnet can be worn.



COSTUMES FOR A PARLOR MASQUERADE

Aladdin's lamp. The boys were mostly dressed in white duck covered with heart-shaped valentines of red, gold and colors. The red ones were made of Turkey red cloth, of all shapes and sizes, some with fringe, some with daggers of gold run through them, while others were covered with love's sweet messages, as "Will you be mine?" "My heart is yours," etc., etc. Some wore heart-shaped caps, others skull caps decorated with daggers, and still others wore even more artistic and original headgear.

The girls assumed the characters of "Bo-peep," "Little Miss Muffett," "Miss Jill" (and you may be sure Jack was quite proud of her), "Mrs. Tom Tucker," "Mrs. Jack Spratt" and others too numerous to mention.

VARIATION FOR A CHURCH SOCIAL

A most delightful variation in an evening's entertainment is the game known as Geography. Prizes can be given or not, as fancy dictates, and from five persons to one hundred can play it. The game is planned and carried out as follows: The leader previously selects the names of from ten to thirty cities, States, rivers or whatever geographical names he likes, and divides each into syllables or parts, describing each syllable by telling what it is, where it can be found, its meaning or some quality it possesses. (To illustrate—take I-da-ho. The first syllable is a personal pronoun (I), or an organ of the human body (eye). The second syllable is a period of time (day), the third syllable is an implement used by farmers (hoe). If separated into parts instead of syllables, Ida-ho, the first is a girl's name, the second a tool boys like to use.)

Much depends upon the leader. He must prepare as many written or printed slips as there are players, with the syllables of each city, State or river as the case may be, described thereon, but the answer itself must not appear on the slip. When all is ready, he gives each player a slip and pencil and allows ten minutes for each player to write the answers. At the end of the time the prize is given to the one writing correctly the greatest number of answers and a "booby" or consolation prize to the one writing the fewest. No assistance is to be given to any person in determining answers. If the players are children, simple words should be chosen, and the descriptions plain;

if mature people with considerable education, the descriptions need not be so clear.

The game requires thought and work on the part of the leader, but the interest and enthusiasm aroused will be ample reward. An outline showing how to prepare the lists is given below, a study of which will make everything clear.

FIRST PUZZLE.

Correct answers.

- | | | |
|--------------------------|--------|--------------|
| a. A race of people..... | Indian | |
| b. A fruit | Apple | |
| c. A simple verb..... | Is | Indianapolis |

SECOND PUZZLE.

- | | | |
|------------------------------------|------|-----------|
| a. A boy's favorite game..... | Ball | |
| b. Worn by men and women..... | Tie | |
| c. Children sometimes cry for..... | More | Baltimore |

THIRD PUZZLE.

- | | | |
|-------------------------|----|------|
| a. An exclamation | Oh | |
| b. Lofty | Hi | |
| c. A vowel | O | Ohio |

FOURTH PUZZLE.

- | | | |
|--|------|-----------|
| a. A name often applied to a girl..... | Gal | |
| b. An article of apparel..... | Vest | |
| c. A preposition | On | Galveston |

FIFTH PUZZLE.

- | | | |
|---------------------------------|---------|------------|
| a. What most women dislike..... | Washing | |
| b. A heavy weight..... | Ton | Washington |

SIXTH PUZZLE.

- | | | |
|--|-------|--------------|
| a. Applied to many religious characters..... | Saint | |
| b. One of the professions..... | Law | |
| c. Paid for using property..... | Rents | St. Lawrence |

SEVENTH PUZZLE.

- | | | |
|---------------------------------------|------|--------------|
| a. Found in every home..... | Pen | |
| b. Main part of a frame building..... | Sill | |
| c. Don't let it be said of you..... | Vain | |
| d. Two of the vowels..... | ia | Pennsylvania |

EIGHTH PUZZLE.

- | | | |
|-------------------------------------|-------|-----------|
| a. A girl's name..... | Ally | |
| b. Happy | Gay | |
| c. An abbreviation for a State..... | N. Y. | Alleghany |

NINTH PUZZLE.

- | | | |
|---|------|----------|
| a. A name applied to man by one people..... | Mon | |
| b. Found in the forest..... | Tree | |
| c. The whole | All | Montreal |

In announcing the game, the leader should state that each word is the name of a city or whatever it may be, or that each is a proper noun found in geography. The game can be played with history, botany or some other study substituted for geography and affords a wide field for the exercise of one's faculties. As a wit-sharpener it has few equals.

CHAPTER XXIII.

DRESS—ITS ATTRACTIVENESS AND APPROPRIATENESS

"For the apparel oft proclaims the man."

—SHAKESPEARE.



DRESS has its rules of etiquette, and one of the first is the har-

mony and fitness which should obtain in one's dress. Each special occasion and each season has its own particular fashion, adapted to that occasion alone. The possession of wealth does not excuse the adoption of incongruous modes of dress. On the contrary, many a lady in society is especially noticeable by the neatness and simplicity of her costumes.

MAKE YOURSELF ATTRACTIVE.

One of the first duties which a young girl owes to herself and to those around her is to make herself attractive per

sonally. No living human being can afford to sneer at personal appearance, nor neglect to care for such gifts as nature has bestowed.

It is taught and drilled into boys from their earliest years that they must be strong, manly and self-reliant. Why should not girls be taught with equal consistency that they owe it to themselves to enhance the charms they possess, and render themselves more engaging by being fittingly attired?

It is not necessary that the item of expense should enter into the matter. The best-dressed women are often those who are economical in their outlay of money, but who devote time, thought and genius to the production of a toilet which shall be becoming and adapted to their position in life and to their own individual charms.

DRESS AND MANNERS

To be well-dressed gives one an ease of manner that is agreeable to all. The consciousness of being well-dressed gives a self-possession that no one can enjoy if he feels that he is shabby-looking or that his clothes are unbecoming. He forgets self in the first instance; in the second, he cannot banish self.

It is an obligation owed society to be attractive outwardly as well as mentally; to be careful not to offend correct taste by the exhibition of glaring colors and inharmonious contrasts.

BEAUTY A COMMON GIFT

Beauty is a gift, and all can lay claim to some share of this inheritance, whether it lie in a symmetrical form, beautiful eyes, a sweet voice, or a fine contour. When these charms are increased by careful attention to the details of dress, and a due regard for good taste, coupled with an agreeable manner, men cry out—"How beautiful!"

BE CONSIDERATE

No one should tell a young girl that she is plain and forbidding. In over-sensitive natures it implants a shrinking timidity that may result in utter indifference to self, and soon neglectful habits creep in. They slight their teeth, or their complexion. They allow their hands to grow

coarse and rough, and many other equally untidy habits follow. Boys as well as girls who are plain should study the little graces of dress and manner even more closely than their more beautiful neighbors. The social circle contains many who are outwardly plain, but whose cultivation and taste have given them a beauty of their own, which is far superior to mere physical loveliness alone.

A QUESTION ABOUT DRESS

The questions a lady should ask herself are—"Is my dress suitable to the occasion?" and—"Is it becoming?" Americans have the reputation of being among the best-dressed people on earth; that is, they wear the richest materials. But there is often a sad incongruity between their apparel and their position in life. By this we do not mean that any one should wear a dress which would serve as a badge of their social status, but they should adapt their dress to their circumstances and occupation. The young lady in business should not wear a dress to and from her office suitable only for a drawing-room, nor should a gentleman don a dress-coat, and elegant necktie while he carried his lunch box in one hand, and held on to the strap of a street-car with the other. Ladies, when shopping, assume their most expensive garments, and the girl of all-work leaves the house by the back door, dressed in such close imitation of her mistress that it puzzles a stranger to place her. These errors of judgment on the part of both are easily avoided. No matter how rich the material, or how elegantly it is fashioned, if it is not proper for the time and season, no lady is well dressed.

DRESSMAKERS NOT INFALLIBLE

Too many ladies accept the dictum of a dressmaker or milliner, and are persuaded into adopting styles of dress that are very unsuitable to them, merely because they are "worn by everybody." It is the province of a dressmaker to bring to her customer's notice the newest fashion, and not to inquire whether it is likely to make her look a fright or not, so ladies should think for themselves, and study their individual

features and forms; they will then make fashion their subject, and not their tyrant.

LOVE OF DRESS

We do not intend that women should make love of dress a ruling passion. It is apt then to become a fatal love, bringing misery and woe in its train. But they should study dress as a means, and not as an end, that they may become artistic and inventive. Mrs. S., who is slight, fair, with dark eyes and hair, wears a crimson dress, which brightens her clear skin; Mrs. J., who is short, fat, freckled, with red hair, admiring her friend's dress, at once procures its counterpart, and the effect can be imagined.

OVER-DRESSING

Avoid over-dressing. A lady should not serve as a lay figure, on which her whole wardrobe is displayed. It has a bad moral effect, and is the mark of a vulgar mind. It exposes young girls to unfair criticisms, and makes older women appear ridiculous. Over-dressing is particularly an error into which school-girls are liable to fall. A writer on this point, who assumes that boys' schools are vastly superior to girls, not only in the manner of teaching, but in the comfort and care of the students, she refers to the cost, thus: "It takes from one to two thousand dollars a year to support a girl at these schools, including the expense of dresses." The concluding lines are so apropos, and so fully state the case, that we give them without comment: "There are a great many young girls in American boarding-schools whose dress costs a thousand dollars a year, or even more than that sum. The effect of this over-dressing on the spirit and manners of those who indulge in it, as well as those who are compelled to economical toilets, is readily apprehended by women, if not by men. Human nature in a girl is, perhaps, as human as it is anywhere, and so there comes to be a certain degree of emulation or competition in dress among school-girls and altogether too much envy and heart-burning."

The parents enter into this feeling, and strain every nerve that their girls may appear as well-dressed as their companions. What is

the result? The girl leaves school, her mind not half fitted for the practical life-work before her, with a love of dress paramount to other and more important interests.

JUDGED BY STRANGERS

While dressing beyond our means must not be indulged in, still a certain regard for looks is a duty we owe ourselves. It is certain that we are judged by strangers, on the strength of our personal appearance. It is related of some great painter that, calling on a man who stood high in Napoleon's esteem, and being shabbily dressed, he met with a cold reception. But his host, after conversing with him awhile, discovered talent and sense, and on the young artist's departure accompanied him to the antechamber. The change in manner awoke a surprise which must have written itself upon the artist's face, for the great man did not wait for an inquiry, but said—"My young friend, we receive an unknown person according to his dress; we take leave of him according to his merit."

A GENTLEMAN'S DRESS

A gentleman should give the same scrupulous attention to neat dressing that a lady does. He need not be a dandy, but he cannot afford to neglect his personal appearance. His clothes should fit him perfectly, his hat and shoes must be faultless. He can wear a business suit on ordinary occasions, but it must be in perfect order. His hair does not call for the attention which a lady's requires, because it is short, and always cut in one fashion, but it should be regularly brushed and cared for. His beard or mustache, if he wears either, should be kept trimmed and well-combed, and his finger nails should be scrupulously clean. His linen should be changed as soon as soiled, and his ties should be neat and tasteful, not loud and flashy. A man of sense can always please, but he is just as dependent on outward appearance for first impressions as any lady.

DRESS ACCORDING TO AGE

It is, no doubt, a hard matter to grow old gracefully. But both

sexes should learn to modify their dress with approaching age. The tints of complexion and outlines of form change, and the dress should change also. A man who has worn a beard all his life, and who, when he is fifty, suddenly shaves it off, and dons a jockey cap or a "crush" hat, looks quite as silly in his affectation of youthfulness, as does the woman of the same age, who assumes a girlish hat or a brilliant-hued dress. There is a certain beauty belonging to each year of life, and the woman who dresses in consonance with her age, her figure and her face, no matter whether she be young or middle-aged, will never excite the smile of derision.

CONSISTENCY IN MATERIALS

It is a great mistake to put cheap trimming on a handsome dress, or expensive ornaments on a cheap and flimsy material. A fine bonnet is entirely out of place with a shabby dress. Here, as elsewhere, everything should be in accord. And do not when you go to market, or shopping, wear a dress rich enough for the opera, under the impression that only rich dress will stamp your social status, and prove to the world that you belong to "the upper ten." Neither is the house of God the place for such fine dressing. Showy dresses are not proper save at receptions, theater, opera, or like places.

CHILDREN'S FASHIONS

If Kate Greenaway accomplished nothing else by her introduction of the charming little costumes for children, she has put the mothers on the sensible road, and we see no longer the frail little morsels, with dresses to their knees, limbs shivering, and low cut frocks, exposed to the cold in a manner that would bring tears to the eyes, were those little ones the offspring of the poor, and necessity compelled it. Warm dressing in childhood lays the foundation for a healthy maturity. We hear no more of "hardening children." Sensible, warm garments for winter, the universal use of woolen underwear, and the adoption of those pretty, long "grandma" dresses and cloaks, has effected a wonderful revolution in favor of better health for the future woman.

DRESS NEATLY AT HOME

If a lady would retain her influence with her husband, she will never appear untidily dressed. No man is pleased with careless, or slovenly dress; neither can any woman respect an untidy husband. Both should dress for each other's eyes, and not neglect those little efforts to beautify themselves, that pleased so much when they were single. The most sensible and hard-hearted man takes pride in his wife and daughters' appearance. And it is with a feeling of security that he invites a friend to accompany him home at any time, knowing that he will not be mortified by finding his wife unpresentable.

A LADY'S EVENING DRESS

As an "evening" dress is designed for all manner of festivities it should be of as rich material and as elegantly made as can be afforded. The colors should be harmonious; the dress should not be so low in the neck as to excite remark. If a lady is elderly, and wears a low-necked dress, she should always accompany it with a lace scarf or shawl. She will look well in rich satins and velvets, or warm-hued brocades. Crepons are very much worn, and are very handsome, when well made. Jewelry is allowable; diamonds or pearls are especially adapted to evening wear. The dress should be cut in the latest fashion, but as that changes with every moon, it is impossible to give directions on this point.

DRESS FOR YOUNG GIRLS

Young girls do not look well in plush or velvet. Dresses of these goods are too heavy and luxurious for their fresh young faces, which should be set off with graceful, clinging fabrics and simple muslins, tastefully made. Many girls select materials that are too old for them. We have spoken of the useless display which school-girls make, and which is prejudicial to that freedom of thought and action which is the chief charm of girlhood. Delicate fabrics, in small figures, prettily trimmed, and fitting the lithe young forms neatly, but never tightly, are best for the young.

BALL DRESS

Here the taste for elegant dressing can be gratified to the utmost, as it is expected. Those who dance much, however, should wear something of light material. There is no limit to colors. The more varied, the more brilliant is the scene under the glow of the electric light. Much ornamentation can be indulged in by the older ones, but young girls should wear no jewelry. Flowers as personal adornments are seldom used, they wither so fast and stain the dress. Steele once said that "Diamonds may tempt a man to steal a woman, but never to love her." This may be some consolation to those ladies who do not own them.

OPERA DRESS

The dress may be very elegant for operas, consisting of a full evening costume, and the hair should be dressed with flowers or ornaments. Bonnets are not worn. Custom now wisely prohibits the wearing of bonnets or hats at the theater or any public gathering. It is well not to wear them at all, unless a lady has to take the street-cars or walk. Low cut dresses have never been worn at the opera, save by those who occupy the boxes.

MORNING DRESS

The dress should be simple and inexpensive, but made nicely, and linen cuffs and collars are worn, or ruches. A morning dress, where a late breakfast is had, can be more luxurious. Imitation lace worn over a foulard or a gingham is proper for any age, and is very stylish. Jewelry is forbidden by good taste. On special reception days a lady may dress more expensively. A lady engaged in household affairs may see her callers in her morning dress, but it must always be neat and attractive.

WALKING DRESS

These dresses should be made for service; never so long that they will sweep the walk. Black or brown or slate are nice, relieved by bright colors in moderation. The gloves should match in color. Fashion is

sensible in many respects, and ladies are no longer afraid to clothe their feet in broad-soled, strong and serviceable shoes.

A GARDEN PARTY

These delightful entertainments have all the charm and freedom of a picnic, without any of the attendant disagreeableness of one. Of course, they are held outdoors. The hostess receives her guests on the lawn, wearing her hat or bonnet. As the refreshments are to be served in the open air, they are cold, consisting of salads, ham, tongue, jellies, ices, and cakes, with hot coffee indoors for those who wish it. Dancing, archery, lawn tennis are enjoyed, and for the first a band of music is indispensable.

Ladies wear hats or bonnets, and short dresses have been fashionable. But rumor has it that long dresses are to be worn on these occasions.

The invitations to a garden party are similar to those sent for a small reception, save the words "Garden Party" are added in the left hand corner. These gatherings can be made very informal and enjoyable, where the hostess possesses tact and ready wit.

All the guests retain their hats, but are shown into the house on their arrival, where they can remove their wraps and arrange their toilets.

TRAVELING DRESS

Comfort and protection from dust are the requirements of a traveling dress. Soft, neutral tints may be chosen, and a smooth-surfaced material which does not retain the dust. The dress should be made plain, and quite short. Collars and cuffs are worn. A gossamer and warm woolen wrap must be carried, as also a satchel containing a change of collars, cuffs, gloves, handkerchiefs, toilet articles and towels. A traveling dress should be well supplied with pockets, for they may be called on to hold as many articles as a boy's pocket.

LAWN-TENNIS SUIT

The pretty stripes, soft flannels, and delicately shaded plaids are

worn for lawn-tennis, croquet and archery suits. A very handsome suit can be made up at very little cost. The skirt should be short, and the boots or shoes handsome, but serviceable, as these games are admirably adapted for showing off a pretty foot. The waist is generally made blouse shape, as it gives greater freedom of motion.

A FEW HINTS

Black silk is in place on every occasion. A lady should always count a black wool dress among her possessions. They are always useful and appropriate, and can be donned on many occasions. White can only be worn by young, slender, and pretty women. Little women should affect small figures, delicate spotted linen, etc. Large ones cannot wear coquettish little bonnets and doll-like hats. Stripes give height to a person, and plaids apparently reduce the size. A short, squatty woman looks clumsy in a shawl or cape. Tall figures are able to wear them.

Another matter that requires judgment is the color chosen. Any color that makes the complexion pale and sickly will mar beauty. A thin woman looks still more pinched in black. A full figure should have the waist of the dress trimmed in vest or bretelle style. Dark colors are becoming to large people.

A tiny woman should not wear a very large hat. A large woman looks well in one. It is very difficult to tell what colors will harmonize. We give a full list of those which do, and hope it will be of some assistance to ladies in making up an appropriate and harmonious costume:

Blue and salmon color.	Blue, orange, black and white.
Blue and drab.	Black and white.
Blue and orange.	Black and orange.
Blue and white.	Black and maize.
Blue and straw color.	Black and scarlet.
Blue and maize.	Black and lilac.
Blue and chestnut.	Black and pink.
Blue and brown.	Black and slate color.
Blue and black.	Black and drab.
Blue and gold.	Black and buff.
Blue, scarlet and purple.	Black, yellow and crimson.
Blue, orange and black.	Black, orange, blue and scarlet.
Blue, orange and green.	Crimson and drab.
Blue, brown, crimson and gold.	Crimson and gold.

Crimson and orange.	Purple and blue.
Crimson and maize.	Red and gold.
Crimson and purple.	Red and white.
Green and scarlet.	Red and gray.
Green, scarlet and blue.	Red, orange and green.
Green, crimson, blue and gold.	Red, yellow and black.
Green and gold.	Red, gold, black and white.
Green and yellow.	Scarlet and slate color.
Green and orange.	Scarlet, black and white.
Lilac and crimson.	Scarlet, blue and white.
Lilac, scarlet, black and white.	Scarlet, blue and yellow.
Lilac, gold and crimson.	Scarlet, blue, black and yellow.
Lilac, yellow, scarlet and white.	White and scarlet.
Lilac and gold.	White and crimson.
Lilac and maize.	White and cherry.
Lilac and cherry.	White and pink.
Lilac and scarlet.	White and brown.
Purple, scarlet and gold.	Yellow and chestnut.
Purple, scarlet and white.	Yellow and brown.
Purple, scarlet, blue and orange.	Yellow and red.
Purple, scarlet, blue, yellow and black.	Yellow and crimson.
Purple and gold.	Yellow and black.
Purple and orange.	Yellow, purple and crimson.
Purple and maize.	Yellow, purple, scarlet and blue.
	Yellow and purple.
	Yellow and violet.

COSTUMES FOR PICNICS AND EXCURSIONS

The proper dress for an excursion, whether to the lake, mountain or seashore, is a plain, stout fabric, neatly but simply made. It should be of wash or unwash material, as the season indicates. For warm weather nothing is so pretty and comfortable as wash serge, linen and duck. If a wool goods seems best then nothing is so appropriate as light broadcloth, wool serge, and tweed.

DISPLAYING THE FIGURE

Ladies should at all times be especially careful as to the way they walk or sit down when they have on a tightly draped skirt. It is a common saying among men that they can tell a lady by the way she sits down. Women are not accorded the freedom men have in this respect. He is privileged to cross his legs, rest one foot on the knee of the oppo-

site leg, but a woman never. She must ever have dignity. Any one who has seen the graceful actress Ada Rehan will know what dignity and ladylike manners can do for one.

Tight lacing is also to be condemned. It not only ruins the health, makes one appear unnatural and stiff, but it causes a redness in the face which is most unbecoming and far from aesthetic in appearance.

OUT OF FASHION

It is a great mistake to possess too many dresses at a time. They get out of fashion, and especially is this true of any one not continually in society. A young lady, however, who is constantly going to this place and that, to dances as well as to all other places, needs many fresh dresses so as not to appear untidy. There is nothing like freshness; this is why I say have no more at one time than is necessary.

CHAPTER XXIV.

CORRESPONDENCE—BUSINESS AND SOCIAL

“Letters which are warmly sealed are often coldly opened.”

—RICHTER.

THE man or woman who can talk well, can write well. Those thoughts that enable one to shine in conversation can be transferred to paper and win for the writer the same amount of admiration. There is only this difference—that words, as they fall from the lips, have an airy grace of their own, aided by the tone of voice, and play of feature, which written down in set phrases, is lacking. Any person can write a social, friendly letter. Indeed, the chief charm of such epistles is, that they consist of airy nothings, which are not brought under any set rules. But letters to strangers and letters of business must partake of a more formal character; as also letters of regret and those written to congratulate a friend. For these certain forms are required to be observed.

WHAT COLORED INK TO USE

Never use fancy colored inks. Though once fashionable, they are no longer deemed elegant. A clear black ink is the accepted standard. Purchase an ink that flows freely, without sinking into the paper, and will not gum the pen. A rusty brown black is very offensive to the eye. So is a blue, and yet that color was very much affected by young people at one time.

PAPER AND ENVELOPES

The style and size and shape of paper changes continually. These matters are always within the province of the stationers who supply them, and who always keep the “latest.” But the quality never varies. A fine, firm white paper is always in demand. If you have a preference for tints, they should be of the most delicate cream, or gray, so faint

as scarcely to be observable. Learn to write on unruled paper. It is very easy to do so. Ruled paper is only suitable for business correspondence, and is seldom used even then. If you find it too difficult to write without lines, a sheet of heavily ruled paper placed underneath will serve you as a guide.

Never answer a letter a gentleman sends you, if done on a typewriter, unless it is a strictly business letter.

A paper with your monogram is allowable, and in England, where they do many things sensibly, it is the custom to have one's address printed at the head of the sheet.

This stands in lieu of writing it in the body of the letter, an omission which many are guilty of. Envelopes are square, and should exactly fit the paper, so that it need not be doubled but once. Ladies may use delicately perfumed paper, but gentlemen should not. Black-edged paper is in vogue with those who are in mourning. Some people do not use it, however. In writing a letter of condolence to one who has lost a friend you should not adopt a mourning paper, but use the stationery you have. It is rude to write to a friend or stranger on a half-sheet of paper, or on a torn sheet. In business houses the half-sheet is always used, but it is printed with a letter head for that special purpose. Crossing your page is positively an insult. Some ladies write across the proper way, then turn and recross, until it would need the patience of the famous Job to decipher them. The writer remembers, when a girl, of receiving such a letter from a very dear cousin. It was crossed and criss-crossed in every conceivable direction, and in so fine a hand that it rivaled the intricacies of a spider's web. It is needless to say, that to this day the contents of that letter are unknown to the recipient. It awoke the same feelings as expressed by a hero of a novel, who says—in speaking of a similar infliction—"Give me any other torture than this, to read a woman's plaid letter." Paper that is thin or full of specks is untidy and cheap looking. So are blots, erasures and interlining. Long letters are only welcome to friends who take deep interest in us, and even then "Brevity is the soul of wit," for few have the rare gift of writing lengthy epistles that will not weary.



A LETTER TO MOTHER

*"Of all those arts in which the wise excel,
Nature's chief masterpiece is writing well"*

—BUCKINGHAM.



CHILDISH FANCY

"Ridicule is perhaps a better expedient against love, than sober advice."

—ADDISON.

WRITING TO ROYALTY

An English paper says: When you write to Queen Victoria the paper which you use must be thick and white, and the letter must be put into an envelope large enough to contain it without folding. A letter which has been folded never reaches the queen, and the chances are that she never hears of its existence. Such letters are dealt with by the mistress of the robes, who, if she considers them of sufficient importance to be handed to her majesty, returns them to their senders, with directions as to how the letter should be sent to the sovereign.

The square envelope seems to have driven all other shapes from the field of public favor. And we think there is no shape so useful and so sensible.

REFUSE TO CORRESPOND WITH STRANGERS

If a young girl receives a request to correspond with a man she should pay no attention to it. If he persists, she probably has a father or some big brother who will attend to him. We believe that there is too much of this promiscuous letter-writing done, for which there is no reason. We hate to say it, but men are careless, and often lay things round in such a thoughtless manner that a letter might be seen, which would lead to inquiry and perhaps jesting at her expense.

Young girls often thoughtlessly begin a correspondence with strangers. A romantic girl whose training has been neglected might begin this dangerous amusement, but it had best be discontinued at once. The young man who writes thus to a young girl is usually lacking in lady friends, and she must be wanting in self-respect to permit such a breach of propriety. He is sure to show her letters, and boast of his conquest, and perhaps even attack her good name.

USING ABBREVIATIONS

Business people, to save time, date their letters—"2-4-'91—" meaning fourth day, second month of 1891. It is impolite in friendly correspondence. Addresses should be in figures, as "No. 21 Carpenter St.;" the day of the month also, as "September 3." Numerals are not proper

in letters. Were you to speak of the century, it would be "the nineteenth century." The age should be spelled out, as "He is sixty to-day." The titles of persons preceding their name should be abbreviated—"Hon. Reverdy Johnson," "Rev. Dr. Bacon." States are abbreviated when the town precedes them, as "Boston, Mass.;" "Viz." for *videlicet*, meaning "namely," or "to wit;" "i. e." for *id est* (it is); "e. g." for *exempli gratia* ("for example;") "ult" for *ultimo*—last month; "prox." for *proximo*—next month; "inst." for *instant*—the present month; "etc." for *et cætera*, "and the rest," or "and so on;" "v." or "vs." for *versus*; "vol."—volume; "chap."—chapter; "A. M.," "M.," and "P. M." for forenoon, noon, and afternoon. Figures are used in denoting sums of money, or large quantities—as "\$200,000;" "175,000 barrels;" per cent., "30 per cent.;" degrees of latitude, longitude or temperature, unless the degree sign is used, are spelled out; also fractions, in correspondence, as "three-fourths," "seven-eighths."

WHAT SHOULD A LETTER CONTAIN?

Directions cannot be given for the matter of which a letter should consist. That depends wholly upon the writer. The form of commencing a letter, "Dear Friend, I take my pen in hand to let you know I am well," has long ago become stereotyped and tiresome. It also argues egotism on the part of the writer. Would you have your correspondent imagine that your sole motive for writing is to inform her of the state of your health? An unnecessary piece of information, also, is to state that you take your pen in hand. Of course she will suppose that you have done so by the result. Be original in that, as in all things else. Write as you would talk were your correspondent present. Try and think over what you intend writing, and say it in the most natural way you can. This is the highest art—to do everything in so artistic and finished a manner, that it will have the appearance of being a second nature.

IMPROPERLY ADDRESSED LETTERS

It is estimated that four million letters find their way to the dead letter office annually, because they are improperly addressed. This is

a matter for serious consideration. It is best to give the county on the address as well as the town, save for large cities that are well known. There are so many names common to towns that unless this precaution is taken, the letter is often missent. We present a few forms of address:

Mr. Henry C. Martin,
27 Lafayette St.,
Salem, Mass.

Mrs. Lydia A. Farnum,
44 Easton Ave.,
Union Co. Marysville, O.

Address the Governor of a State, thus:

His Excellency,
Gov. Theodore Roosevelt,
Albany, N. Y.

A personal letter to our Chief Executive is addressed thus:

To the President,
Executive Mansion,
Washington, D. C.

A gentleman who bears an honorary title will receive his mail, if directed:

Rev. A. C. Hill, D. D., LL. D.,
Chancellor of University,
Troy, N. Y.

A letter to any member of the President's cabinet should bear the following:

Hon. T. W. Talbot,
Secretary of the Navy, (Army, Treasury, etc.)
Washington, D. C.

A letter of introduction is always left unsealed and the envelope is addressed thus:

Col. Robert O. Ellis,
Xenia, O.
Introducing Mr. Fred Osmun.

Business letters are universally printed now with a line or two like the following, on the upper left-hand corner:

If not called for in 10 days,
return to
Adams & Co.,
48 La Salle St., Chicago.

STAMP.

MR. WILLIAM HILTON,
Mishawaka,
Ind.

A note intrusted to the care of another to be delivered personally, is addressed thus:

Miss Mabel Evans,

City.

Kindness of Mr. Warren Hastings.

FRENCH PHRASES

Phrases from the French are so frequently met with in notes and invitations, that we append those most commonly used:

French Phrase.	Abbreviation.	Meaning.
Repondez s'il vous plait.	R. S. V. P.	Reply if you please.
Pour prendre conge.	P. P. C.	To take leave.
Pour dire adieu.	P. D. A.	To say farewell.
En ville.	E. V.	In the town or city.
Costume de rigueur.		Costumes to be full dress.
Fete champetre.		A country (or rural) entertain- ment.
Soiree dansante.		A dancing party.
Bal masque.		A masquerade ball.
Soiree musicale.		A musical entertainment.

ADDING POSTSCRIPTS.—UNDERSCORING

It is charged against ladies that they will add postscripts. This is not alone a fault of the fair sex. We have seen a long, rambling letter written by one of the sterner sex which contained the pith of the whole matter in the postscript. It is in bad taste in either sex. Underscoring is still more to be deprecated. It is well called "the refuge of the feebly forcible." Where it is indulged in too lavishly it weakens

the point of what the writer aims to say, and means nothing. The occasional use of an italic word sometimes conveys an idea a little more directly, but the habit of underscoring is best never practiced.

A FEW SUGGESTIONS

Do not attempt a letter unless you have something to say.

Do not commence a letter in the third person and sign it in the first. A letter of this character needs no signature.

Never write an anonymous letter. It is cowardly. The recipient of such a letter should quietly burn it. The man or woman who dares not sign his or her name is unworthy of notice.

Do not write a letter while in anger. You will surely say too much, which you will regret. Written words stand as living witnesses against you, and cannot be recalled.

Address your superiors with respect. Do not write flippantly to any one. Even with friends you should maintain a certain reserve.

Do not commit a secret to paper. You can never tell what use may be made of it, or into whose hands it may fall.

In writing to another, making an inquiry, or on any business of your own, inclose a stamp for reply. See that any letter you write is fully prepaid. It is humiliating to one's pride to learn that another was compelled to make up his deficiency.

HEADING FOR LETTERS

Commence a business letter near the top; a social letter should be begun about one-third the way down.

Here are several forms:

Chicago, Ill., Jan. 27, 1900.

Or the county may be added:

Chicago, Cook Co., Ill., Jan. 27, 1900.

The full address is added sometimes:

384 W. Congress St.,
Chicago, Ill.,
Jan. 27, 1900.

When writing from a college, or a hotel, those places may be affixed also. A more ceremonious style is to place the date at the close of the letter, as:

Yours sincerely,
LOUISA COLE.

Cincinnati, O., May 19, 1900.

The name of the person to whom the letter is addressed is placed on the next line below the heading, and if writing to a stranger or a business man this is the fashion:

MR. HORATIO WINTERS,
25 Genesee St.,
Batavia, N. Y.

Dear Sir:—Having received your communication of, etc.

LETTERS TO FRIENDS AND OTHERS

In writing to familiar friends, the salutation begins the letter, and their full name and address are written at the lower left-hand corner of the last page. Many titles are sanctioned by usage. A minister is addressed as Rev. Jerome Wellington, without any additional title. He may be saluted as Reverend Sir, or Dear Sir. A doctor of medicine is C. B. Wallace, M. D., or Dr. C. B. Wallace. A lawyer is the only person entitled to the "Esq.," although many foolishly imagine that they are adding dignity to a plain citizen by addressing him as "Esq." Nothing is more absurd or uncalled for.

SALUTATIONS USED

Business men can be addressed as "Gentlemen," or "Sirs," others are "Dear Sir," or "Sir," or "Hon. John Brown—Dear Sir." Any of these are sanctioned by usage. To a married lady one should address himself as "My Dear Madam," or omit the "My." "My Dear Mrs. Hatch." Friends who have known each other for years will naturally adopt more familiar salutations, which are decided by themselves on the strength of their acquaintance and good sense. So, also, members of a family, schoolmates, college chums and lovers are not expected to be bound by any particular formulas, but should avoid any silly and effusive terms of endearment.

An unmarried lady may be addressed as "Dear Miss Felton," or among friends, as "Dear Marian." It is a pity that our language does not afford us a designation for an unmarried lady similar to the French word "Mademoiselle."

SIGNATURES

To prevent confusion a lady should sign herself by her title, as "Mrs. Jennie Smith," or "Miss Flora Harlow," when writing to strangers or answering business correspondence. Never sign initials alone, as "F. Smith." That would lead most people to believe that the writer was a gentleman.

RECEIPTS

Many ladies do not know exactly how a receipt should be made out. We give two as the correct forms:

New Haven, Ct., May 1, 1899.

\$25.

Received from Henry Harvey twenty-five dollars to apply on account.
GREEN, STEPHENSON & CO.

Memphis, Tenn., Oct. 4, 1898.

\$50.

Received from Charles Bliss fifty dollars in full of all demands to date.
ZEIGLER, WATERS & CO.

There are printed forms for bank checks, drafts, notes, etc., which can be obtained at any stationer's, which renders it superfluous to give them here.

REPLYING TO LETTERS

A reply should promptly follow the receipt of a letter; it cannot be civilly delayed for any great length of time. It is customary to begin a reply by alluding to the date of the letter to which the answer is given.

One of the following forms is generally adopted:

"I hasten to answer the letter which you did me the honor of writing on the——."

"I have received the letter with which you favored me on the——."

"I have not been able, until this moment, to answer the letter which you did me the honor of writing on the——."

"I will not burden my letter with useless apologies, but confess frankly that I have been a little dilatory in replying to your kind favor of —— and hope that you will pardon me."

CLOSING A LETTER

This is a matter which also depends upon the nearness of friendship or familiarity. Either of these forms are made use of—"Yours sincerely," "Ever yours," "Truly yours," "Yours respectfully," "Cordially yours," "Very respectfully," "I have the honor to be

"Your obedient servant,

"DAVID ROBB."

The proper form will naturally suggest itself.

USE OF THE THIRD PERSON

Many people confuse the first and third persons. The use of the third person is confined to notes of invitation, and those who cling to old customs, or desire to be very formal. But if the third person is made use of, adhere to it. Don't write—"Miss Laura Lake regrets that she cannot accept Mrs. Hunt's kind invitation. I am away from the city." Or, "Mrs. Collins will call at Mr. Peck's store on Saturday to look at some rings.

"Very truly yours,

"HARRIET COLLINS."

Such a note requires no signature at all. These are errors that the best informed people are apt to make, but must be guarded against.

POSTAL CARDS

It is almost considered an insult by some people to receive a postal card. They are very useful for business purposes, or for sending orders by mail, but for social correspondence are highly improper. It is not good manners to send personal notes that are open to inspection.

SEALING WAX AND WAFERS

The use of sealing wax is again coming into favor. "Fastidious people prefer wax, but it is much better to use the regular gummed envelope than to make a great slovenly blotch on an envelope. Every lady should learn how to seal a letter neatly. A good impression may be obtained by covering the face of the seal with linseed oil, dusting it with rouge, and then pressing it firmly and rapidly on the soft wax. Either red or black wax is proper, but wafers should never be used."

A NEAT LETTER

No matter whom you are writing to, no degree of intimacy excuses a slovenly, blotted letter, which is half full of erasures. Attention to neatness and legibility is of the greatest importance. Write a plain hand, free from flourishes. An ornamental hand will do for a copy-book or writing-master, but few of your correspondents will care for gymnastics in your handwriting. Errors in grammar and spelling expose the writer to sharp criticism.

Married women are addressed by the names of their husbands. The use of the first or baptismal name signifies that the lady is single or else a widow. No letter should be sealed up until it has been read over, and any error or doubtful statement corrected.

ABBREVIATING WORDS

Abbreviations of titles, states, offices, etc., are correct; but to abbreviate common, everyday words, as some do, such as "dr." for "dear," "ans." for "answer," "&" for "and," is in bad taste. They call it "phonetic"—it should rather be dubbed foolish, if not rude. Figures are out of their place when used in a sentence to shorten it, as, "He called at 4 houses," for called at "four houses."

It is well to keep the letter you are replying to for reference, until you have answered all the points it contains. Then destroy it, making, of course, an exception now and then, in favor of some particular letter, whose writer is very dear. File business letters, or those involving some matter of importance in a business or financial way. Private

correspondence is apt to grow burdensome if permitted to accumulate, and we think many a prominent man or woman whose private letters have been published after death, would, had they a voice in the matter, protest vigorously against such an uncovering of their personal affairs.

A gentleman must not sign himself "Mr. Fred Gregory," but "Fred Gregory," or "F. T. Gregory."

Avoid repetition of the same word, in the same sentence, as "I will not speak unless Tom speaks. But if he speaks first, I may speak, too."

Do not write "Mrs. Rev. Homer Thomas," or "Mrs. Dr. Henry M. Jones," but "Rev. and Mrs. Homer Thomas," or "Dr. and Mrs. Henry M. Jones."

Avoid lengthy letters, save to members of your own family circle.

Do not trust secrets to letters, under any circumstances. And do not grumble in a letter or in speech about your surroundings.

A MODEL LETTER WRITER

In a book devoted to the best usages prevalent in society we cannot give a "model letter-writer," and therefore must content ourselves with the hints we have given. But a few words on what is required in the composition of a letter are not amiss: "Purity, propriety and precision, chiefly in regard to words and phrases; and perspicuity, unity and strength in regard to sentences. He who writes with purity avoids all phraseology that is foreign, uncouth, or ill-derived; he who writes with propriety selects the most appropriate, the very best expressions, and generally displays sound judgment and good taste; he who writes with precision is careful to state exactly what he means, all that he means, all that is necessary, and nothing more."

CHAPTER XXV.

HORSEBACK RIDING AND DRIVING

"By looking into physical causes, our minds are opened and enlarged; and in pursuit, whether we take or whether we lose the game, the chase is certainly of service."

—BURKE.

THERE is no place where a man appears so conspicuous as when he is on horseback. And nowhere does he show to such advantage as when, mounted on a good horse, he sits enthroned as if man and horse were one, carved from the same piece of marble.

But to attain this elegance and ease, he must have had many lessons in a riding school. The boy, country raised, who has all his life dashed over highway and byway, through lanes and over hills, spurning the necessity of a saddle, with a bit of rope strung through his animal's teeth, can easily become a fearless and graceful rider. But the city-bred boy has no such opportunities. To him a horse is only to be had for hire, and so he has to depend on the instructions gained at one of the many schools for the novice.

It is very important that you preserve the etiquette of riding, in company with ladies, in the strictest manner. Three things are to be remembered, and that is, that when in the saddle, your left is the near-side, your right the off-side, and that you must always mount on the near-side. It almost seems unnecessary to tell you how to mount, and yet a good appearance depends largely on your doing this simple act gracefully. Place your left foot in the stirrup; your left hand must rest on the saddle; then spring lightly, and throw your right leg over the back of your horse. In riding, as well as in driving, you keep always to the right.

When a gentleman asks a lady for the pleasure of her company on a horseback ride, he must be sure that the horse she uses is a safe and proper one, if it is strange to her. He must also personally inspect the saddle and head-gears, lest some accident should befall her. He cannot

trust these matters to a livery-stable man, or even her own groom, as he alone is responsible for her security.

ASSISTING HER TO MOUNT

The lady will stand on the near side of the horse, with her skirt gathered in her left hand, her right resting on the pommel, and her face turned toward the horse's head. The gentleman stands at its shoulder, facing his companion, and stoops so that she may place her left foot in his hand, raising it as she springs, but not too suddenly or forcibly, lest she lose her balance and fall. He should then adjust her foot in the stirrup, and smooth down the skirt of her riding habit. She is then prepared to ride as soon as you have mounted your animal.

Many ladies do not use the side saddle, but have adopted the saddle used by gentlemen; and we think with perfect propriety, and far more safety. Of course, their riding skirt is made divided.

Keep to the left of the lady with whom you are riding.

If you have two lady companions, it is a matter of choice whether you ride between them, or on one side of them. That depends on how skilful they are in managing their horses, or how much they may need your assistance.

SETTING THE PACE

The lady must determine how fast she wishes to ride. It is unkind to urge her to greater speed than she feels able to maintain. Besides, it destroys the object for which she came out—a pleasant, healthy ride—if she is expected to dash along at a breakneck pace.

When you come to a gate, open it for her. If you are on a toll-road, pay the tolls. Never expect a lady to attend to these duties. You must anticipate her wishes, and make her comfort your first care.

MEETING FRIENDS

If you meet friends on horseback, never change your own course, for the sake of accompanying them, unless they insist upon it, and it is agreeable to the lady who is with you.

A gentleman should give the shadiest side of the road to the lady, or if he is riding with an elderly gentleman, he must pay him the same courtesy.

If a lady whom you know is walking and you desire to speak to her, dismount and lead your horse while you do so.

ASSISTING HER TO ALIGHT

In assisting the lady to alight from her horse, be sure that her habit is entirely free. She must then give her left hand to her escort, and he offers his left hand as a step for her foot. He lowers this hand gently, till she can reach the ground without springing. She should never attempt to spring from her saddle unassisted.

CARRIAGE ETIQUETTE

The choicest seat in a landau is considered the one facing the horses, and this should be yielded to the ladies. The place of honor is also on the right hand of the seat, facing the animals, and belongs also to the hostess. After the lady has taken her seat, the gentleman can enter so that his back is toward the seat he will occupy, and this prevents his turning round in the carriage, which is always an awkward proceeding.

Be careful lest you trample upon the dresses of the ladies, or close them in the door.

You must leave the carriage first, and then assist the ladies out. If a servant is with the carriage, he may hold the door open, but the gentleman must furnish the needed assistance.

It is really an art to descend from a carriage gracefully. It is related of a former Empress of Austria that she desired a princess to bring her three daughters to court that she might select one for a wife to one of her sons. They were driven in a coach to the palace gates. They had scarcely entered the royal presence when the Empress took the second daughter by the hand, and expressed her preference for her, explaining her action in the following manner:

"I watched the young ladies leave their carriage. Your eldest

daughter stepped on her dress, and only saved a fall by an awkward scramble. The youngest jumped to the ground without touching the steps. The second, just lifting her dress as she descended, calmly stepped from the carriage to the ground, neither hurriedly nor stiffly, but with grace and dignity. She is fit to be an empress. The eldest sister is too awkward, the youngest too wild."

In assisting a lady into a carriage take care that the skirt of her dress does not hang outside; cover it with the robe, and see that she has her parasol, fan and shawl.

DRIVING FAST

You may drive moderately fast when out with a lady, but not sufficiently so that the idea will be suggested that you have hired the vehicle and are showing off.

ENTERING THE CARRIAGE

Drive the buggy close to the curbstone, and turn the horses from it, so that the wheels will be away from the step. See that the horses are not restless, and hold the reins tightly in the right hand. Giving the lady the left hand, she placing her right foot on the step, and springing into the carriage. In alighting she should place her hands on his shoulders, and he should place his under her elbows, as she jumps lightly to the pavement, passing on his left side so that she will not touch the reins which he is holding to guard against accident.

In driving, the lady must be seated on the left of her escort, so that the whip hand may be free.

When driving, it is rather embarrassing to know just how to acknowledge the greetings of friends. It is impossible to raise the hat, and some gentlemen deem it good form to raise the whip to the hat. But this would shock a foreign gentleman. We think the best plan would be to incline the head a little lower than usual, and this form of salutation would be far more respectful.

Do not drive fast if it is objectionable to your companion. She may be very timid, and you have no right to disregard her fears. You

are responsible for her safety, and should be equally responsible for her comfort and pleasure.

Above all, do not race with another team. You not only endanger her life and your own, but you show a sad lack of respect for her.

DRESS FOR HORSEBACK RIDING

Where long rides are to be taken, with the possibility of a change in the weather, waterproof is a useful cloth for a riding habit. Broadcloth is far more dressy and elegant. In very hot weather a light material can be used, but a row or two of shot must be stitched in the lower edge of the left hand breadths in order that the skirt may be kept down. The most up-to-date skirt is made short.

The waist should fit very snugly, and button to the throat, where it is relieved by a white linen collar and a bright-colored necktie. Linen cuffs are worn, and leather gloves with gauntlets. Embroidery, lace or puffings are entirely out of place in a riding habit. Some wear a dress skirt under the outer one, so that if an accident to that garment occurs, it can be removed, and the rider will still be properly dressed. Riding skirts are not made as long as formerly. Equestrian tights and stout boots are needed. The hat should be plain, with no feathers to be blown in the rider's eyes. Once, the lady equestrian wore a gentleman's high silk hat with a veil, but we are happy to say that this style of headgear has gone out, with many another ugly fashion.

DRESS FOR CARRIAGE

Much opportunity for display is permitted in the carriage dress. Rich and brilliant colors, elaborate wraps, costly materials, are allowable here. The dresses for driving are some of them almost as elaborate as dinner dresses were once. Every color of the rainbow is seen, and yet delicate materials and hues are not fit to stand the glare of the sun and the onslaughts of wind and dust.

This lavish display of glaring colors seems out of place in such conspicuous places. The coaching parties have helped to still further increase this development of false taste, but we see it stated that the

Princess of Wales, whose taste and common-sense are markedly clear, openly reproved this strange jumbling of orange silk, rich laces and pearly silks by appearing at a coaching parade attired in a close-fitting suit of navy blue flannel.

We believe the day of over-dressing in public places among the best people is past. Wear the gayest colors and the most beautiful costumes at receptions, dancing parties, dinners, and kindred occasions, but observe a fitness in time and place. If the taste inclines to bright colors, remember there are lovely shades in serges, nun's veiling and drap d'étés; but do not make the error of wearing ball dresses in public.





THE ETIQUETTE OF CYCLING

(SEE PAGE 247.)

"In those vernal seasons of the year, when the air is soft and pleasant, it were an injury and a sullenness against nature, not to go out and see her riches and partake of her rejoicing with heaven and earth."—MILTON.

CHAPTER XXVI.

CYCLING, GOLF, DANCING AND GAMES

"If those who are the enemies of innocent amusements had the direction of the world, they would take away the spring and youth—the former from the year, and the latter from the human life."

—BALZAC.

ETIQUETTE for lovers of sport is as essential for guidance as it is for the young debutante in society. Among the sports so general, and so faithfully followed, we must first class cycling, for it has taken such a firm hold upon all classes and all ages as to demand recognition. To the hundreds of men and women the wheel is the greatest

benefaction of the time, not only affording rapid transit to and from places of business, but is also a delightful and healthful recreation. Eti-

quette on Cycling is imperative, and although of necessity many of the rules thereof, being deduced from individual opinions and the customs of certain localities, are extremely elastic; others are the same the world over and will be observed by all who respect the best "form." Here we wish to record a protest against following English or French form. If there is one thing of which more than another



the American woman should be proud, it is the independence accorded to her in matters of this kind, and the confidence in her womanhood, the faith in her uprightness this independence implies. The saying that, as a rule, "A woman receives no attention (desirable or otherwise) which she does not invite," is as true of the woman cyclist as the one who travels by steam car, street car or the simple pedestrian. On account of the lower estimate placed upon womanhood in foreign countries, the constant attendance either of an elderly woman or one of the other sex may there be needful, but

IN AMERICA

the woman who minds her business may go wherever duty calls her.

Of course, the first essential in cycling is a perfect wheel, safe, easy-running, with saddle built high and wide in the back, sloping away and downward in front, and fitted out with a clock, a bell, luggage carrier, and if the rider cares for records, a cyclometer.

A lady can be as reserved upon a wheel as in her parlor. No lady will permit a stranger to accost her, even if she is riding alone, unless an accident or mishap to herself or wheel occurs, and then a true gentleman may offer his assistance, which may be accepted or not, without misconstruction or familiarity.

The etiquette to be observed in cycling is to be civil to all; assist the timid, and do not mock or laugh at awkwardness. If you have an appointment to ride with a lady, be punctual, and accommodate your pace to hers. A good rule to be observed in this respect is to never go faster than you find it possible, and breathe through the nostrils. The moment you are inclined to open your mouth you may know that you are over-exerting yourself. Of course this advice would fall numb on the ears of a "scorcher."

COSTUME FOR THE WHEEL

Bloomers have been proven so inartistic, so ugly and so "loud" that few ladies can be induced to wear them. The most quiet costume, consisting of a skirt, two-thirds from the knee to the sole of the foot, a jacket, either tight-fitting or blouse, makes a modest outfit. The



boots should be high, or leather leggins should be adopted. Never wear low shoes on the wheel. An outing hat of rough straw, the Tam O'Shanter, or a felt walking hat, are all pretty and tasteful. Some like sailor hats. The colors for the suit should be gray, brown, dark blue, or black, although the latter shows dust and mud

sooner. An invitation to a ride on the wheel needs no formality, and may always be verbal. Have an ammonia gun with you, for the benefit of barking dogs who are bent on run-

ning in front of you, and giving you a "header." Always carry an extra wrap or a loose jacket to guard against those obstinate inflictions termed summer colds. Don't wear a yachting cap, chew gum, or bend your back over the handle bars. Either of these things is far from ladylike.

A GENTLEMAN ESCORT

The gentleman who accompanies ladies must be ever watchful to assist his companions in every way. He should be capable of repairing any trifling injury to their machines which may occur on the route, and be at all times

provided with the proper tools for so doing. His place on the road is at

her left, that he may the more carefully guard her when meeting other cyclers, teams, etc., he risking all danger from collisions.

MOUNTING

The gentleman accompanying the lady holds her wheel; she stands at the left, places her right foot across the frame to the right pedal, which at the same time must be raised; pushing this pedal causes the machine to start, and then with the left foot in place she starts ahead very slowly, in order to give her companion time to mount his wheel and join her. When their destination is reached the gentleman dismounts first and appears at his companion's side to assist her, but if she be a true American woman she will help herself as much as possible.

DISMOUNTING

To dismount in the most graceful form one should gradually slacken speed, and when the left pedal is on the rise throw the weight of the body upon it, cross the right foot over the frame of the machine, and with an assisting hand step with a light spring to the ground.

In meeting a party of cyclists who are acquaintances and desire to stop for a little conversation the gentlemen of the party dismount and sustain the ladies' wheels, the latter retaining their positions in the saddle.

HOW TO RIDE

Above all else a lady should at all times maintain an upright position, and on this account should be provided with a machine on which the handles turn upward rather than downward. The stooping posture assumed by so many ladies on the wheel is not only coarse and decidedly ugly, but exceedingly harmful, and will, in a very short time, tend to curvature of the spine, compression of the lungs and their consequent diseases. Many riders claim that one rides much more easily, when facing the wind, to bend forward, and thus break its force, but it were far better to ride a shorter distance than to risk the ills of which we have spoken. Indeed, no woman should ever ride after a feeling of

weariness is experienced; the strain on the nerves and muscles is great and should never be protracted after Nature gives the warning.

The limit of speed is only a little less important than the limit of distance, which is designated by the feeling of weariness. No man can ride at full speed for long distances and still retain health and perfect vigor, and it is certain that no woman can maintain a high rate of speed for one mile without laying the foundation for future suffering. There is no relaxation of the tension of either muscles or nerves between the revolutions of the pedals. Many ladies complain, after riding for a time, of a stinging sensation in the limbs and feet. This is caused by the undue action of the heart forcing the blood into the arteries more rapidly than the veins can return it, and incipient paralysis or apoplexy may result.

TANDEM WHEELS

are very popular, for they give a sense of nearness and protection. Still, the genius who invents a double wheel providing for sitting side by side will have the blessings of many who like to see the face of their fair companion. Properly used, the bicycle is considered a promoter of health, developing, as it does, muscles which are otherwise seldom brought into play. It secures for women that highly desirable condition of flesh, a firm, solid tissue, when muscles are flexed and a velvety softness with muscular relaxation.



REMINDEES FOR THE USE OF CYCLERS

Don't try to raise your hat to a lady passing you until you are an expert on your wheel.

Don't wear a red or gay-colored cap, under the impression that it is stylish.

Don't laugh at the figure other riders present, for it is not given us to

"Sae oorsel's as ithers sae us."

Don't neglect to turn to the right in passing another wheel or a vehicle.

Don't ride fast down a steep hill with a curve at its foot.

Don't ride fifteen miles at a scorching pace, and then drink copiously of water and lie down on the grass.

Don't carry your bicycle down stairs under your arm. Your shoulder is better adapted to it.

Don't leave your wheel in a dark hall for other people to fall over.

GOLF

The game which now commands so much attention is a very trying one to both nerves and the temper, and therefore good breeding enjoins upon those who play golf the necessity for strictly watching themselves, lest, in the excitement of the moment, they commit a breach of politeness. The game is slow, long and difficult, and the handicap is almost impossible to arrange with precision and justice.

ETIQUETTE OF GOLF

A single player has no standing and must always give way to a properly constituted match.

No player, caddie, or onlooker should move or talk during a stroke.

No player should play from the tee until the party in front played their second strokes, and are out of range, nor play up to the putting green till the party in front have holed out and moved away.

The player who has the honor should be allowed to play before his opponent tees his ball.

Players who have holed out should not try their putts over again when other players are following them.

Players looking for a lost ball must allow other matches coming up to pass them.

On request being made, a three-ball match must allow a single, threesome or foursome to pass. Any match playing a whole round may claim the right to pass a match playing a shorter round.

If a match fail to keep its place on the green, and lose in distance more than one clear hole on those in front, it may be passed, on request being made.

Turf cut or displaced by a stroke should be at once replaced.

A player should carefully fill up all holes made by himself in a bunker.

It is the duty of an umpire to take cognizance of any breach of rule that he may observe, whether he be appealed to or not.

DANCING

Dancing has become so generally acknowledged to be an innocent recreation, and is practiced so universally, that the etiquette of dancing demands a place here.

Why should people rail at Germans and balls as vain displays of fashion and finery? They represent far more than this: they are gatherings of the grave and the gay, the witty and the wise; a cementing together of all the varied elements which compose modern society into one symmetrical whole; an aid to the acquisition of that ease of manner which all wish to possess.

The pleasures which these entertainments introduce are lasting in their refining influence. Society is a school where friendly interchange brings out the finer feelings, and quickens the indolent and careless into action by observation and emulation.

The list of dances offered by society to its votaries is sufficiently extensive to embrace all ages, and all tastes.

FASHIONABLE DANCES

Among the most popular American dances may be mentioned the

galop, which is danced to quick music; the polka, which may be made very spirited, especially so when the "hop, three glides and a rest" is danced to the music of two-four time. Another is the quadrille. The last dance may be considered the conversational dance. One can indulge in a lot of small talk, which, with smiles, renders the dance very pleasant to all participants.

THE "GERMAN"

While the German is to-day the most fashionable dance in society, it should only be introduced at select parties, never at a public ball. It is the most "taking" dance there is for the closing of an evening's programme, all the couples in attendance being permitted to dance if they choose. To be voted a success, however, the leading couple must exhibit great skill in formations of figures. Of the latter there are many, some of which can be made exceedingly clever.

INFORMAL DANCES

The informal dance is very popular, from its informal character. Invitations are sent on "at home" cards, with the word "dancing" added, to indicate the sort of entertainment to be given. The hostess receives the guests just inside the parlor. Tea and coffee are offered to the guests at the end of the first dance, and the usual ices are served all through the afternoon. Between each dance guests go to and fro from the tea-room. Servants stand behind the tables for the purpose of passing what is needed. Refreshments are of the simplest character.

HOW TO GIVE A DANCING PARTY

Invitations to "dances" should be sent out from ten days to two weeks previous, and should be responded to at once, that the hostess may know about how many to entertain. These invitations may be informal or quite elaborate as the hostess sees fit to issue.

Guests may arrive at the ball-room at any hour between eight and nine. Avoid going too early.

Four musicians are ample provision for the musical part, and the largest room in the house should be used for the ball. It should be as

barren of furniture as possible. Pictures and carpets should be removed, and only a row of chairs left standing against the wall for the use of the lookers-on, and the tired dancers, when their partners lead them to a seat.

Invite the guests to a number that will prevent crowding, and endeavor to make up a company of those who approve of and are fond of dancing.

Do not wound the prejudices of those who are opposed to dancing by inviting them to grace the occasion.

There should be a dressing-room for the gentlemen, where a manservant should be in readiness to take the hats, coats and canes and to show any attention required. The ladies' dressing room should be provided with several glasses, brushes, combs, hair pins and all the accessories of the toilet. A maid should be in attendance to assist the ladies.

After the ladies have adjusted their toilets, they rejoin their escorts, proceed to the ball-room, and advance toward the host and hostess, where they pay their respects in a few well-chosen words. The ladies and gentlemen are then free to walk about, indulge in snatches of conversation, or amuse themselves as best they can until dancing begins. A lady should always dance the first dance with her escort.

WHO RECEIVES THE GUESTS

The duty of receiving the guests belongs to the hostess, but the host should always be at hand to assist her if needed. When there are sons in the family giving the ball, they should look after the interests of the young ladies, procuring them partners for the dances, and assisting in every other way needed. The daughters of the house must see that their friends are enjoying themselves, and not dance while other young ladies are being neglected.

MISCELLANEOUS DANCING RULES

As introductions at balls are understood to be for the purpose of dancing, it is not necessary to recognize the person introduced to you

afterward, though it is polite to bow. A gentleman must not solicit more than two dances from a young lady whom he has met for the first time that evening.

It is very poor taste for a gentleman and lady to place their joined hands against the hip or side of the gentleman. Always keep the hands clear of the body.

Gentlemen should be constantly on the watch during round dances to see that he and his partner do not collide with other couples. Such an accident would mark him a poor dancer.

Noisy talking is improper in a ball-room.

Never overlook or refuse to fill an engagement upon your card or erase the name in favor of some other gentleman. It is unpardonable.

White gloves (kid of course) are worn. Light and very delicate shades are permitted, also. Gloves are removed from the hands at supper.

A married couple should not dance together more than once in an evening.

If a lady refuses to dance with a gentleman, unless she is previously engaged, she should remain seated until that dance is finished.

A lady should not enter the ball-room leaning on the arm of her escort. She should enter first, the gentleman closely following.

In asking a lady to dance, the correct form is, "May I have the pleasure of the next waltz (or german) with you?" If accepted, the gentleman should enter her name on his card, and his last name on hers.

When a gentleman's hands perspire, and there should be danger of soiling his partner's dress, by contact while waltzing, it is an evidence of care to hold his handkerchief in his hand to shield the dress. A gentleman will never encircle the waist of his partner for a waltz until the music begins, and will remove his arm as soon as it ceases.

AN ANCIENT EXERCISE

Dancing is almost as old as the world. The oldest records of the race, sacred and profane, allude to it. An English writer declares that it "brings young people together for a sensible and innocent recreation, and takes

them away from silly if not bad ones." In most ancient nations it was part of their religious rites. Aristotle ranked dancing with poetry, and Socrates took pains to learn the art. The Spartans passed a law requiring parents to train their children in dancing after the age of five years. The modern dances practiced for amusement are, however, much quieter and less exciting than the old ones associated with religion and war.

CARD PLAYING

Although card playing in the family circle and at social gatherings is now recognized as a perfectly harmless amusement, yet there can be found many who have conscientious scruples against cards, and such people should not be asked or urged to play. If, however, there are no such objections to cards, it is rude to refuse to join in a game which cannot be played unless you help make up the required number.

Married and elderly people take the precedence at cards.

NEVER ASK FOR CARDS

Guests should never call for a game of cards, but leave the suggestion to the host or hostess. The preferable way is to furnish cards and tables, and letting who prefer a game of cards to conversation or music suit their own tastes.

Soiled cards should never be used for any occasion.

HUSBAND AND WIFE AS PARTNERS

Husbands and wives should not play as partners, for their knowledge of each other's modes of playing gives them an unfair advantage of their opponents.

A gentleman or lady will never cheat at cards, and they will not get excited or lose their temper.

PROGRESSIVE CARD PARTIES

These have become so much in vogue that a word or two regarding the etiquette of same is quite appropriate here. There are various ways of conducting them. It frequently happens that they form a series of entertainments for the winter. In this case a certain number of mem-

bers constitute a club. Each lady member then generally entertains the club in the manner following the letters of the alphabet. Mrs. A. holds the first party, Mrs. B. the second and so on. The dress suitable on these occasions can be simple or more elaborate, according to the wearer's taste and means.

The main point to consider in everything connected with the game is to yield to the deference of others. A self-willed woman, the one lacking the consideration for others—showing by every act and look that she is working for the prize, is soon silently voted a selfish and undesirable member, and in all probability will not be invited to join the second season.

Cheating at all times is in the worst of "form."

SILENCE BEST

Do not keep up a running fire of remarks while playing, for it distracts the attention from the game. Attend closely to the matter in hand, and keep a dignified silence. Do not hurry up some one who is a little slow, it confuses them, and places you in a bad light.

BETTING

Betting is considered very poor form, although English society occasionally sanctions the risking of small sums.

DEALING THE CARDS

Let the cards lie on the table until all have been dealt. You have an equal chance with others in deciding what you will do. It is well to have a fair knowledge of the many games, so that you can contribute to the pleasure of others. Ladies should always cut for deal.

CHAPTER XXVII.

COURTSHIP AND ITS DEMANDS

"Love is the purification of the heart from self; it strengthens and ennobles the character, gives higher motive and a nobler aim to every action of life, and makes both man and woman strong, noble and courageous; and the power to love truly and devotedly is the noblest gift with which a human being can be endowed; but it is a sacred fire that must not be burnt to idols."

—MISS JEWSBURY.

COURTSHIP is that delightful boundary land where a lady and gentleman, attracted toward each other by real (or fancied) tastes and aims, see only the beloved, and where no thought or dread of the future intrudes—that future which brings to both griefs and joys innumerable. When courtship, that halcyon period, is properly conducted, and its lessons heeded, it is the sweetest period of life.

The first ingredient in this attraction between man and woman should be unselfish love. No amount of respect or confidence is of any value without it has unselfish love for its foundation. Cynics and disappointed ones may sneer at the passion, but it is after all the pivot on which the world revolves, and without it patience, forbearance and unselfishness will ever be lacking.

God implanted this beautiful sentiment in the hearts of His kind. And when courtship is properly conducted, the marriage which follows it is based on a solid structure. There are two kinds of courtship: the right kind, where both parties study the heart and mind, the tastes, the aims of the other, striving to harmonize and mould them into one perfect whole, and the wrong kind, where deceit and cunning are practiced, where pretence takes the place of honesty, where the true nature and the life is clouded. The last is not love—it is merely a desire to gain an object at any hazard, letting the future take care of itself.

DUTY OF PARENTS

Parents are often accused of having little sympathy with the young

in their attachments. No doubt it is true that they have laid themselves open to this charge, but they have not intended in the sense which is implied. Had they, however, more sympathy of the proper sort they would teach their daughters the duties which married life brings; they would instruct them that happiness is impossible where the intended husband's habits are wrong; that, as he demands truth, purity, uprightness, so must he give it in return.

But what shall we say of the parents who would urge a union for their pure young daughter with a man whom she hates, whose life has been a wild scene of fast living, because he is rich, and "an eligible party." Is there a baser deed than this? They go about in society triumphing in their success. What are honor and fidelity and all the heavenly virtues! Subjects for ridicule. They have sold their child for wealth, luxury, and worldly pleasures, and their friends smile in derision. Another life is shipwrecked.

PROPOSING MARRIAGE

In France this step is taken by first asking the parents' consent to wooing the young lady, and all preliminaries are settled by them. In England the young man first asks the consent of the father and mother ere he addresses himself to the daughter. Here the matter is left wholly to the young people. Which way is productive of most happiness in the married relation? We leave our readers to decide.

But as courtship precedes the engagement, it is proper to understand the etiquette of this trying period; for after the engagement, it is a very delicate matter to withdraw should either party so desire. A long, happy courtship, where the hearts of both are unfolding in the sunshine of love, is far more conducive to married happiness than a brief and hasty one, where neither has had opportunity to study the other.

How easy to adjust differences beforehand! Plans can be laid for the future, hopes shared, and all the social demands enjoyed together. No man has a right to propose marriage to a girl until his prospects and position justify him in offering her his hand in marriage. A fortune

is not needed, but a permanent and comfortable position will set his mind at rest, and free hers from the fear of privation and neglect.

THE ENGAGEMENT RING

As soon as the engagement is made, it is the custom for the gentleman to present his fiancée with a ring. Do not give a diamond unless it can be afforded. Some give a little circlet of gold, and some give rings set with stones. Again, some are fortunate enough to have an heirloom which they can bestow upon the loved one, and which she would cherish far beyond the most brilliant diamond. The ring, be it what it may, should be worn on the ring finger of the left hand

CONDUCT TOWARD A FIANCEE

The manner of the gentleman should be marked by the utmost politeness toward the lady he has chosen. He should not, however, forget that he has duties to perform in the social circle, and that he must pay those attentions to other ladies that mark him as a gentleman. The fiancée is also entitled to courtesies at the hands of other gentlemen, and both can show how fully they trust and confide in each other, without making themselves appear exclusive.

THE PARENTS' DUTY

The young man now has the entrée of the fiancée's household. He should not abuse it, however, by too great freedom or familiarity. He should be dignified, and attentive to his future mother-in-law. He should take interest in the thoughts and habits of the new relatives, but should not be familiar or intrusive, holding himself in reserve, nor presuming to dictate.

The affianced's parents should make the first advances toward the lady of their son's choice by calling, or writing and by inviting her to visit them, that they may become better acquainted.

Long engagements often terminate unhappily, from what cause it is hard to explain. And yet short ones are equally hazardous.

BROKEN ENGAGEMENTS

If any circumstance forces the disrupting of an engagement, great tenderness should be exhibited. Let every gift, the ring, all photographs and letters that have been exchanged, be returned to each. Especially careful should he be to restore every scrap of writing which she has sent him, nor has he a right to give any explanation as to his course save to the lady herself. She, too, should preserve the strictest secrecy as to the reasons for breaking the engagement should she be the one to withdraw.

CHANGING ONE'S HABITS

Up to the time of the engagement the affianced has associated much with his own sex. He has, perhaps, formed habits of smoking, late hours, suppers, etc. It is now proper to make a change. All these acts will have great influence upon the loved one. He has now entered into new relations, and his life must conform to her wishes. Clubs and societies rob her of companionship. A home will soon have to be built, and these minor temptations should be ignored wholly.

The fiancée should give up her frivolities and flirtations. She is to become a helpmeet, and must set about preparing herself for the new responsibilities that will come.

SUGGESTIONS

An engaged man has no right to appear at public places with other ladies while she remains at home. He is now her sole escort, and the claims of all others should be put aside when she wishes his services. Neither should she accept any escort but his when he can attend her.

A lady should not be too gushing in the exhibition of her regard. Always maintain a modest reserve, and if by any untoward chance the engagement should be broken, she will not need blush over undue affection. He will respect her discretion.

A young man should never prolong his evening visit later than ten o'clock, unless the visit is a family one, and they are all in the habit of sitting up late.



THE GAME OF GOLF

(SEE PAGE 254.)

"Sights and sounds.
Nor rural sights alone, but rural sounds
Exhilarate the spirit, and restore
The tone of languid nature."— COWPER.

Do not try the affection of either by making the other jealous. Sometimes the regard is forever lost by such a course.

A domineering lover will make a domineering husband.

WHAT AND WHEN IN "GOOD FORM"

After the engagement is announced, it is in order for the lover to make elegant presents to the lady, if he so desires.



JUST PRECEDING MARRIAGE

It is correct for a lady to drive alone with her intended in frequented places, or in lonely country roads in case it becomes necessary.

She can now go out for a quiet walk after wedding cards are issued. Once this was deemed very improper.

It is the custom now for the young lady to write to her intimate

friends telling them that her engagement will be announced soon. It is then proper for the friends to call or send a note of congratulation.

COURTESIES DUE EACH OTHER

If business calls either of the loved ones away for a time, don't omit to write often, if only the shortest letter. These silent messengers cement the affections, and keep them from dying out.

Do not show obstinacy. Both must yield occasionally to the other. A spirit of forbearance and concession softens the asperities of life, and makes home beautiful.

WHEN TO BE MARRIED

In ancient times the most desirable month for marriage was the month of June. Modern dames, however, look with favor upon October as well as June. May sometimes finds favor, for the rest and reflections of Eastertime renders the bride serious and peaceful, a condition almost unnatural at other seasons. Yet May, by others, is considered an unlucky month—the same as Friday is considered an unlucky day and the 13th of the month an unlucky date, still it is the apple-blossom month in the north and one can have an apple-blossom wedding, which is very sweet and suggestive, but who had not rather have a June wedding, with June roses, or an October wedding, with the leaves all red and golden?

CHAPTER XXVIII.

WEDDINGS, AND HOW TO CONDUCT THEM

“A good wife is Heaven’s last best gift to man—his angel and minister of graces innumerable—his gem of many virtues—his casket of jewels;—her voice is sweet music—her smiles, his brightest day—her kiss, the guardian of his innocence—her arms, the pale of his safety, the balm of his health, the balsam of his life—her industry, his purest wealth—her economy, his safest steward—her lips, his faithful counselors—her bosom, the softest pillow of his cares—and her prayers, the ablest advocates of Heaven’s blessings on his head.”

—JEREMY TAYLOR.

AN INSTITUTION of such antiquity as marriage, and invested with its rich glow of romance and poesy, will never go out of fashion. Since the wedding of Cana, the ceremonies and customs attending a wedding have been fraught with continual interest.

A wedding is an important event in any family. It invests each individual member with dignity, from the paterfamilias down to the wee toddler whose big sister is the heroine of the coming affair.

A book on etiquette would be very incomplete which omitted some instructions upon the forms to be observed in the conducting of a wedding, for marriage is a religious as well as a legal rite. These customs have been handed down from generation to generation through the churches, those conservators of so many good things. But although these forms are in their general outline ever the same, they may be varied to agree with individual tastes and means.

OUTLAY OFTEN TOO GREAT

Sometimes parents, through natural anxiety to do their loved ones all possible honor, exceed their means and incur expenses which they can ill afford. And yet, who can censure them, when it be remembered that the great event marks the turning point in the life of the fair young daughter who soon leaves the old home to become the mistress of a new home—its guiding star.

Therefore, it is not strange that parents and friends look forward eagerly to the joyous festive occasion. Were but a small portion of the kindly wishes uttered in behalf of the young couple realized, the marriage state would be perpetual sunshine.

Should clouds, however, arise, and dark days come, with love at the helm, and an earnest mutual determination to do right, and to live for each other, a newly married pair can smile at any fate.

THE BETROTHAL

Before the wedding comes the betrothal. This is a halcyon period.

“He that feels
No love for woman, has no heart for them,
Nor friendship or affection!—he is foe
To all the finer feelings of the soul;
And to sweet Nature’s holiest, tenderest ties,
A heartless renegade.”

There is no formal announcement of a betrothal in this country, except as the information finds its way in the society columns of the newspaper; but in other lands the festivities are very gay. It is in good taste here, however, for the father of the bride to give a dinner and announce the engagement before rising from the table. Congratulations are then in order.

IN HONOR OF THE COMING EVENT

After the engagement has been communicated to the friends, those who are in the habit of entertaining may give receptions, dinners or theater parties to the engaged couple if they so desire.

THE BRIDE NAMES THE DAY

It is the expected bride’s prerogative to name the “happy day.” Tastes are divided as to the most desirable months. May is shunned by those who are in the least superstitious, as it is deemed unlucky. The ancient Romans, who were dominated by omens and signs, regarded it as an unfortunate month, and Ovid said, “That time, too, was not auspicious for the marriage torches of the widow or of the virgin. She who married then, did not long remain a wife.” Just after Easter seems

a favorite season for weddings, and the fall months are also much liked.

THE LADY'S CARDS

Immediately preceding the sending out of the invitations for the marriage, the bride that is to be, leaves her card at the homes of her friends in person, but does not make a call, unless she makes an exception in favor of an aged or sick person.

After this formality has been attended to, and the invitations are distributed, the young lady should not appear in public.

SENDING OUT INVITATIONS

If the ceremony is to take place in church, to be followed by a reception, invitations are sent ten days in advance. Church weddings can be made very pretty, and are quite in consonance with the solemnity of the occasion. It is an ecclesiastical affair, and should be performed in the sanctuary. It is quite fashionable to be wedded in church, and return to the house to don the traveling costume and leave for a matrimonial trip.

The most commonly accepted form of invitation is worded thus:

MR. AND MRS. THOMAS CLARKE
request your presence
at the marriage of their daughter
GLADYS
to
CHARLES W. ALLEN,
on Tuesday evening, March 11th,
at eight o'clock,
Christ Church, Indianapolis.

This invitation includes only the ceremony at the church. Those friends whose presence is desired at the reception receive a card of this nature, inclosed with the invitation:

MR. AND MRS. THOMAS CLARKE
At home,
Tuesday evening, March 11th,
from half-past eight until eleven o'clock.
62 Elizabeth St.

A card still more simple is preferred; as—

Reception at 62 Elizabeth St. at half-past eight.

ADMISSION CARDS TO CHURCH

An admission card to a church strikes one rather disagreeably, and yet where both parties have an extensive acquaintance, they are necessary to prevent over-crowding, and are worded thus:

Christ Church.

Ceremony at eight o'clock.

Present card at door.

Invitations should be printed or engraved upon note-paper of excellent quality, and the envelope must fit the inclosed invitation closely.

MARRIAGE COSTUMES

Many very fashionable people who dislike the excitement and display of a public wedding, are married in their traveling costumes, with no one but the family and a few very near friends present. All expenses are paid by the bride, save the license and the clergyman's fee. A quiet wedding is always the rule, after a recent death in the family, or some other affliction.

CHOOSING BRIDES-MAIDS

Brides-maids are taken from the relatives or most intimate friends—the sisters of the bride and of the bridegroom where possible. The bridegroom chooses his groomsmen and ushers from his circle of relatives and friends of his own age, and from the relatives of his fiancée of a suitable age. The brides-maids should be a little younger than the bride. These should be from two to six in number, and they should exercise taste in dress, looking as pretty as possible, being careful, however, not to outshine the bride. White is the accepted dress for brides-maids, but they are not limited to this. They can select light and delicate colors, showing care that everything harmonizes. Pink, blue, sea-green, ecru, or lavender, makes a very pretty contrast to the bride, who should invariably be clothed in white.

The addition of some pretty children under ten, who follow the brides-maids in the procession to the altar, and who are called flower girls, is a beautiful innovation.

PRESENTS TO BRIDES-MAIDS

A brides-maid must never disappoint the bride by a failure to keep her engagement. Only severe sickness or death will excuse her. It is quite customary for the bride to bestow some present on each brides-maid, while the groom remembers each groomsman in a similar manner.

It is also a pretty custom for the bride to give a dinner to the brides-maids the evening previous to the wedding.

THE WEDDING-RING CEREMONY

The wedding-ring is used in the marriage service of nearly all denominations. It is always a plain gold band, no longer heavy and solid, but a rather narrow circlet.

The use of the wedding-ring is a very ancient custom. It is probable that it was used by the Swiss Lake dwellers, and other primitive people. In very early times it was common among the Hebrews, who possibly borrowed it from the Egyptians, among whom, as well as the Greeks and the Romans, the wedding-ring was worn. An English book on etiquette, published in 1732, says, the bride may choose on which finger the ring shall be placed, and it says some brides prefer the thumb, others the index finger, others the middle finger, "because it is the largest," and others the fourth finger, because "a vein proceeds from it to the heart."

The engagement ring is removed at the altar by the bridegroom, who passes the wedding-ring (a plain gold band, with the date and the initials engraved inside) to the clergyman, to be used by him in the ceremony. On the way home from church, or as soon thereafter as convenient, the bridegroom may put the engagement ring back on the bride's finger, to stand guard over its precious fellow. Some husbands who like to observe these pretty little fancies, present their wives of a year's standing with another ring, either chased or plain, to be worn on the wedding-ring finger, and which is called the "keeper." This, too, is supposed to "stand guard" over the wedding-ring.

DUTIES OF THE "BEST MAN" AT CHURCH

The groomsmen at a wedding, of whom there are generally four or more, have a multitude of duties to perform. One of them is chosen master of ceremonies, and his office is to be early at church, and having a list of the invited guests, he must allot a space for their accommodation by stretching a cord or ribbon (sometimes a circle of natural flowers) across the aisles for a boundary line. He sees that the organist has the musical program at hand; that the hassocks on which the bride and groom kneel are in their proper position, and covered with a spotless white cloth. He escorts ladies to seats, and asks, if necessary, the names of those who are unknown to him, that he may, by consulting his list, place the relatives and nearest friends of the bride by the altar.

USHERS AT THE HOUSE

Two of the groomsmen, as soon as the pair are made one, hasten to the house at which the reception is to be held, to receive the newly wedded pair and their guests.

CONDUCTING THE GUESTS

Another duty of the ushers at the house is to conduct the guests to the bride and groom, and present those who may not have been acquainted. They introduce the guests to the parents. It frequently happens that members of the two families, living at a distance, have never met; so it becomes necessary to introduce them. In all such cases the gentleman who is the escort of a lady follows her with the usher, and is in turn introduced.

The usher attends to every lady who has no escort, and sees at supper that she is properly served.

HOW THE USHERS DRESS

The dress of the ushers must consist of the regulation full evening toilet—white neckties, and delicately tinted gloves. They may also wear a handsome button-hole bouquet.

PROCEEDING TO THE ALTAR

In proceeding to the altar, the flower girls walk first. Then the brides-maids follow, each leaning on the arm of a groomsman, while the mother of the bride comes next, on the arm of the groom. The bride enters leaning on her father's arm, or the next male relative who is much her senior in years. They pass to the altar, the brides-maids turning to the left, the groomsmen to the right. The groom places the mother just behind the brides-maids, or seats her in a front pew at the left. The father remains standing where he can give away the bride, who stands at the left of the groom.

In some cases the groom prefers not to walk down the aisle with the bridal party, but comes in at the study door and meets the bride at the altar. In either case he walks out with her.

LEAVING THE ALTAR

Soon as the couple have been pronounced one, the head brides-maid puts aside the veil from the face of the bride and they then proceed down the aisle, the bridal pair walking first. The brides-maids and groomsmen follow next, the father and mother being last.

MARRIED IN A TRAVELING DRESS

If a bride is married in her traveling dress, she wears a hat or bonnet. The groom is dressed in dark clothes. They do not require brides-maids or groomsmen, but have ushers, while the groom has his "best man," whose place it is to attend to necessary details.

STARING AT THE BRIDAL PARTY

The guests should not rush out of church for the purpose of collecting on the sidewalk to get a look at the bride. They should remain quietly in the church until the wedding procession has passed out.

THE RECEPTION

At the reception following, half of the brides-maids stand on the left of the bride and half on the left of the groom.

Kissing the bride is fast going out of fashion in the best circles. It is a dreadful ordeal for a young and timid bride, and should be laid on the shelf with many other ridiculous customs.

DRESS OF THE BRIDE

The dress of the bride should be devised according to her means—but it is imperative that it is white, and may be muslin, silk or satin, according to her means or taste. A veil may or may not be worn; one composed of tulle is more dainty in its effect than a lace one. But for a very fleshy bride lace will be best, as tulle has the quality of making one's proportions look larger. The orange blossom has always been adopted for ornamentation, and is very beautiful. But if these cannot be procured, other natural flowers can take their place. If jewelry is worn, it should be something very elegant and chaste.

LENGTH OF RECEPTION

The reception should be about two hours' duration. When the time of departure on the wedding journey draws near, the young couple quietly withdraw from the festivities without making any adieus. None but the most intimate friends remain to wish them bon voyage.

WEDDING GIFTS

The showing of the wedding gifts is left to the taste of the bride. She need no longer exhibit them on the day of the wedding, ticketed and labeled with the names of their givers, like dry goods in a shop window unless she so chooses. There are so many beautiful articles which can be fittingly sent as wedding gifts, that it is almost impossible to particularize. Among them are pictures, china, bric-a-brac, vases, clocks, statuary ornaments, jewelry, books, and even pieces of furniture. Formerly it was only thought proper to give silverware and jewelry, but common sense has come to the front in these days, and ostentatious display no longer prevails in good society.

The neatest way to give a wedding present, is to have it packed at the shop where it is purchased and sent directly to the bride with the

giver's card. She should immediately after the wedding acknowledge the same by a personal note in her own handwriting. No friend should hesitate to give some little token if they so choose because they cannot give an expensive present. It is often these little gifts prove more desirable than those representing money value.

MARRIAGE OF A WIDOW

When a widow remarries, her wedding costume should be of some light-colored silk if married at home, and she should omit the veil. Neither should she have brides-maids, but should be attended by her father, brother, or an elderly male relative. If the ceremony takes place in church, she should be dressed in a colored silk or cloth, and wear a bonnet. She should remove her first wedding-ring, out of deference to the feelings of the groom.

The refreshments at a wedding reception consist of salads, oysters, cold chicken, ices, coffee and confectionery. These may be served from a center table in the dining-room, the guests being seated against the wall and the refreshments passed.

Parents and friends who are in mourning should leave off their somber garments at the wedding. Of course they may be resumed after the bride's departure.

THE WEDDING TRIP

The wedding tour is no longer considered absolutely necessary. Many young couples who are going at once to housekeeping, do not take a trip, but proceed direct from the church to their future home, where the reception is held. In this case, the duties of the head usher are the same as at the reception, save that he is assisted in taking charge of the guests by the mother of the bride.

AVOID SHOW OF AFFECTION

If a tour is made, avoid any silly manifestations of affection in public. Observe a respectful reserve toward each other; thus you will not expose yourselves to ridicule by demonstrations of affection which should be kept for the sacred privacy of home.

CHANGING THE MIDDLE NAME

A bride may after her marriage drop her middle name, and adopt her maiden name in its place, as—Mrs. Nellie Winn Seymour, instead of Mrs. Nellie Maria Seymour. We think this a good fashion, as it helps to a knowledge of the family to which the bride belonged, ere her marriage, and saves confusion. Widows often retain the names of their first husbands, as Mrs. Belle Hopkins Gill.

WEDDING-CAKE AS A SOUVENIR

Wedding-cake is not sent out as formerly. In lieu of that it is piled up in tasty little boxes on a side-table at the reception, and each guest takes just one box.

WHAT A BRIDEGROOM MAY PAY FOR

Most bridegrooms would, from the fullness of their hearts, pay for everything connected with the coming event, but this would offend the delicacy of the bride and her friends. There is a law of etiquette concerning this, as all other matters. We therefore append a brief summing up of what he may pay for without trespassing upon those customs which have been observed from earliest times, and which fall within the province of the parents of the bride.

He should not fail to send the wedding bouquet to the bride, on the morning of the ceremony. He also should, if his means permit, present the bride with some article of jewelry.

He should pay the clergyman's fee (this is handed to the clergyman by the best man after the ceremony), consisting of any amount which the groom thinks proper; but never less than \$5.00, while \$20.00 is even modest. Bouquets to the brides-maids; scarf-pins, canes, sleeve buttons, or any other little remembrance which his ingenuity may suggest, to the groomsmen.

WHAT THE PARENTS PAY FOR

"The groom should on no account pay for the cards, the carriages, nor the entertainment, nor anything connected with the wedding.

"The reason for this is, that an engagement may be broken even after the cards are out, and it would then remain for the parents of the bride to either repay the outlay, or stand in the position of being indebted to the discarded son-in-law.

"In addition to other details, the parents of the bride should pay for the cards sent out after marriage. These are generally ordered with the announcement cards."

STYLE OF WEDDING-CARDS

Fashions in wedding-cards are constantly changing. Any good stationer is provided with the newest and most approved styles. The fantastically ornamented cards of a few years ago are happily supplanted by plainer and less showy ones. They should be of a fine quality, yet of heavy board, and engraved in script.

WHEN NOT TO CALL UPON A BRIDE

If you do not receive a wedding-card, do not call upon a newly married couple. There is a sort of a tacit understanding that only those receive them whose acquaintance they wish to retain.

HOME WEDDINGS

Home weddings are much simpler than church weddings, and can be made very beautiful. An arch of flowers may be placed in the parlor, under which the young couple stand, with the clergyman before them. The bridal party enters, as in church, and after having been pronounced man and wife, they turn and face their guests, receiving their congratulations.

The recipients of invitations at the church ceremony, call or leave cards within a month after the wedding, while those invited to the reception call within ten days after the wedding upon the parents.

A PRIVATE WEDDING

If the wedding is strictly private the bride's parents usually send the following card during the absence of the pair upon their bridal tour:

MR. AND MRS. JOHN DEAN HOWARD
announce the marriage of their daughter

LUCIE

to

JOSEPH FRENCH BRYANT,

Thursday, October 30,

1899.

NOTES OF CONGRATULATION

All who receive such cards should send notes of congratulation to the parents, and also to the bride and groom, when intimate friendship warrants it.

THE RETURN FROM THE BRIDAL TOUR

The newly married pair receive in their new home on their return. It is now a pretty custom to have the announcements of such reception days with the wedding-cards, and merely state the fact thus:

Tuesdays in November.

22 Anderson St.

If these receptions are to be held in the evening this should be stated also, as—

Tuesday evenings in November.

It is very common for the bride's parents to give the young couple a reception upon their return; this is followed by one given them by the parents of the groom. At these receptions, the bride wears dark silk, as rich and elegant as her means permit, but without bridal ornaments. If she wishes, she can wear her wedding-dress at parties or formal dinners, but the veil and flowers are worn no more.

A BRIDE'S OUTFIT

The bride's outfit should be selected with special reference to the position in life she expects to hold, and the income of the future husband. Rich and extravagant dressing is in bad taste under any circumstances. Neither should she purchase an immense stock of clothes, to lay and grow yellow. It looks as though she never expected the man

she marries to give her a cent. If she has an enormous sum furnished her by her father, she may lay part of it by, to replenish with as she needs it. Buy only enough for a journey and a year's wear.

MARKING GIFTS

All plate or other gifts which are to be marked should bear the initials of the bride, or her monogram. This is her own personal property, and she may bequeath it at her death to whomsoever she chooses.

A HINT TO THE FUTURE HUSBAND

Don't haunt the house of your loved one for a few days previous to the wedding. There are many matters to be attended to, requiring her counseling with her elders, and long interviews tire and annoy her. Besides, a loving daughter naturally desires to be with the mother for the few days left her. She is none the less loyal to you for this affection for her mother, and you will be none the loser for your forbearance.

CORDIALITY

The young husband in meeting the wife's acquaintances or the newly wedded wife in meeting the husband's acquaintances should break all formality and reserve and cultivate a cordiality, even though they may not feel it in particular cases. To master the shortcomings of our natures is not deception, and while it may at first appear like it, yet in the end we find that the effort leads us to like rather than dislike the person to whom we have felt a prejudice.

CARRY ENTERTAINMENT WITH US

Wherever we go, whether among the husband's friends or elsewhere, we should endeavor to carry entertainment with us. A cordial manner invariably pleases better than brilliancy even. Emerson says that "fashion is good sense entertaining company; it hates corners and sharp points of character, hates quarrelsome, egotistical, solitary

and gloomy people, hates whatever can interfere with total blending of parties, while it values all particularities as in the highest degree refreshing which can consist with good-fellowship." While fine manner is often a gift of nature, yet it can also be cultivated. How beautiful to see a person enter a room and make himself charming to everyone in it. Is it any wonder that such a person falls like magic into the arms and hearts of the new made relatives?





A STROLL IN THE PARK

CHAPTER XXIX.

ANNIVERSARIES, AND HOW TO CELEBRATE THEM

*“Were my whole life to come one heap of troubles,
The pleasure of this moment would suffice
To sweeten all my griefs with its remembrance.”*

—LEE.

THE object of an anniversary is to bring back scenes which were occasions of joy, and to renew occasions which thrill us with recollections of a time long past. There are many happy anniversaries which loving hearts commemorate—the birth of a child; the hour which marks some crisis in its life; the happy day when two lives flowed into one. There are also sad anniversaries when memory gives up her treasures, enabling us to live over the mournful hours when a dear one said good-bye. These we do not celebrate outwardly; they are held in our hearts, sacred and precious forever.

WEDDING ANNIVERSARY

The wedding anniversary meets with most favor, and is observed more universally than any other. It is the event which brought most happiness, and which never loses its beauty and romance for those who started out, properly mated, in life together.

The wedding anniversary is made more pleasant, too, on account of the social reunion of old friends and relatives.

AN ANNUAL REMEMBRANCE

Many couples observe the annual return of their wedding day in the quiet of their own homes, with a few select friends, or make an excursion, and have an “outing.” Or the husband and wife exchange gifts, enjoying the day among the dear ones of the household. It is a beautiful custom on the part of the children to remember the recurrence of the day by the presentation of flowers, or some simple piece of their handiwork.

Social usage has decreed that the wedding anniversary be dis-

tinctively named, and publicly celebrated. On these occasions, if the wife has kept intact her bridal dress, she wears it, and conforms in every respect to the fashion of the original wedding. It is uncommon, but we read of an anniversary of the twenty-fifth year of married life where the original brides-maids, groomsmen and clergymen were present and took part in the festivities. Such a chance for a rehearsal of the greatest event in life is exceedingly rare.

The bride and groom stand and receive their guests.

SERVING THE SUPPER

At supper the guests may all be seated at a table, or the viands may be passed round on salvers, or at small tables throughout the parlors. If the first style is adopted, the couple whose wedding day is being celebrated, occupy the position of honor, and the bride cuts the wedding cake just as she did twenty-five years before. Speeches are made, healths drank, and a royal good time is enjoyed.

DANCING

If there is dancing, the bridal couple has the pleasure of leading off the first set. In case the bride does not wish to wear the original wedding dress, she may wear a light colored silk—something pretty and simple. If she has attained to twenty or more years of marriage, cinnamon brown or silver gray is becoming.

The original wedding ceremony is sometimes repeated at these anniversaries, but we question the taste. Marriage is too solemn a rite to rehash.

MAKING PRESENTS

These occasions have one drawback which forces them to fall into disuse; and that is the supposition that it is obligatory upon the guests to make presents. This is not necessary or expected. Especially is it discouraged in the older celebrations, such as the "silver" and "gold" and "diamond" weddings, where none but the closest friends and kindred bestow gifts on the husband and wife.

At the same time, if inclination and means prompt the bestowal

of gifts, it is perfectly proper. But they must be in keeping with the character of the anniversary.

"NO PRESENTS RECEIVED "

The invitations to these weddings, when presents are not desired, bear the words, "No presents." Others do not allow the invitation to express the nature of the gathering, but make it a pleasant surprise by announcing after the guests are assembled, that it is a wedding anniversary.

THE PAPER WEDDING

The first celebration is known as the paper wedding, and is held at the end of the first year of wedded life. Suitable gifts are easily procured, since there are so many beautiful things in paper, as dainty boxes of stationery, books, artificial flowers, fans, glove-holders, pictures, etchings, bookmarks, etc., all of which are acceptable.

THE COTTON WEDDING

This marks the second anniversary. The invitations may be printed on fine white muslin or delicate figured calico. The gifts attending it will readily suggest themselves.

THE LEATHER WEDDING

This, the third anniversary, we hear very little about, probably owing to the difficulty of selecting presents. The leather satchels, trunks, paper folders, desks, slipper cases, perpetual calendars, portfolios, music rolls, dining chairs, etc., would seem to afford a wide latitude in articles of this material.

THE WOODEN WEDDING.

This, the fifth anniversary, is the signal for a general frolic. Anything may be sent from a wooden nutmeg and a saw horse to a sofa or piano. The invitations are sometimes sent on birch bark. Quaint little fancies in carved wood, as brackets, wall pockets, easels, footstools, piano stools (their coverings being plush, or velvet or satin worked in

with floss or wool), are nice offerings; also powder or hairpin boxes, thimble cases, comb cases, of handsome painted or the natural wood. A Swiss cuckoo clock is a very elegant offering. Japanese woodwork is ever in fashion.

THE TIN WEDDING

This is a reminder that ten years of alternate sunshine and shade have rolled on. A happy time of merry-making is had, and fun reigns triumphant. Invitations on tin are sometimes issued, but they are clumsy, and a firm, strong paper is preferable. The presents on this occasion partake of the comical and useful, from a tin whistle to a wash boiler, and belong to the kitchen rather than the parlor. They may be as ridiculous and useless as possible.

THE CRYSTAL WEDDING

This marks the fifteenth anniversary. An elaborate entertainment may be provided, and handsome glassware is brought by the guests. The articles in order here are countless. Epergnes, berry dishes, bonbon dishes, ice cream sets, lamps, mirrors, goblets, wine glasses, finger bowls, vases, bouquet holders, cake dishes, pickle jars, celery boats, cigar jars, all are useful. For the bride's dressing room, vinaigrettes, hand mirrors, ivory brushes with mirror backs, toilet bottles, and bottles of perfume are all included in the "crystal" part of the event.

THE CHINA WEDDING

A wedding which takes place on the twentieth anniversary has a flavor of solidity, and the presents are in keeping. Sets of china dishes, porcelain ornaments, bisque figures, plaques hand-painted, are very elegant. There is a division of opinion upon the title of this anniversary, some calling it the "floral" wedding. If the latter is preferred, the gifts must be flowers in every form, transforming the house into a bower of beauty. This wedding is seldom celebrated, the Scotch particularly believing that it is very unlucky to observe it, and that either husband or wife will die within the year if any notice is taken of it.

THE SILVER WEDDING

A couple who have lived happily together for twenty-five years are entitled to consideration in these days of loose and irreverent treatment of the marriage tie. This wedding is of importance, and the celebration is in corresponding good taste. The husband and wife are not old—they are still young enough to enjoy heartily the attending ceremonies. Flowers, music and brilliant-lighting are necessary accessories. The invitations should be in silver letters on fine white paper. This is the form:

1875.

1900.

MR. AND MRS. HOWARD
request the pleasure of your presence
on Thursday, December Twenty-second,
at eight o'clock.
SILVER WEDDING.

John Howard.

Matilda Town.

The names at the end can be omitted. Another form, which some prefer, is as follows:

MR. AND MRS. CYRUS GREGORY
request the pleasure of your company
on Monday evening, March 31, at eight o'clock
to celebrate the
twenty-fifth anniversary of their marriage.
No gifts received. No. 4131 Forest Avenue

We prefer the first form, as more clearly indicating the occasion that calls it forth.

When presents are made they must naturally be costly, consisting of silverware candelabras, card cases, purses, silver ornaments, silver headed canes, silk umbrellas richly ornamented, silver for the table, for the toilet, and all purposes. Silver coins have been given, but this is not in correct taste.

Those who wish to spare their friends the necessity of bringing a gift which their means would forbid, use the latter form of invitation, while others use the first one, and inclose a small card with the words, "It is preferred that no presents be offered."

An effort is made to have as many of the very old friends present as possible. The supper is supposed to be very elaborate. When the wedding cake is brought on with a ring inclosed, the bride cuts it, and it is claimed that the unmarried lady to whom this slice falls will be a bride within a year.

THE GOLDEN WEDDING

This is an anniversary vouchsafed to but few. Fifty years together!—a half century of varied experiences. Great are the rejoicings, and many the kind wishes of those who partake of this glad occasion. The preparations are even more extensive than for the silver wedding. The form of invitation is the same, save that they are printed in gold letters, and the words thereon are, "Golden Wedding." The presents are of that precious metal, and the reader needs no assistance in selecting them.

THE DIAMOND WEDDING

But if the wedded pair who have lived together fifty years awaken our admiration, what shall we say of those who journey together for seventy-five years? This is very rare. And when the anniversary is observed, the gifts must be precious stones and valuable. At this, as the gold and silver weddings, the request is generally made that no presents be brought.

Some authorities assert that this is the sixtieth anniversary in the place of the seventy-fifth, and it seems more probable. Old age can be made very lovely, and the pair who have passed sixty years in each other's company are honored pilgrims in the pathway of life.

There are other anniversaries, to which we will briefly allude, but which are seldom observed.

The seventh, or woolen anniversary; the twelfth, silk and fine linen; the thirtieth, pearl wedding; the thirty-fifth, coral; fortieth, ruby; forty-fifth, bronze; sixty-fifth, or crown wedding. Each of these suggests the offerings to be made.

WEDDING ANNIVERSARIES

For the ready reference of our readers, we append the full list of these important affairs, in the order in which they occur:

First Anniversary.....	Paper Wedding.
Second "	Cotton "
Third "	Leather "
Fifth "	Wooden "
Seventh "	Woolen "
Tenth "	Tin "
Twelfth "	Silk and Linen Wedding.



Fifteenth Anniversary.....	Crystal (sometimes Iron).
Twentieth "	China (sometimes Floral).
Twenty-fifth	Silver Wedding.
Thirtieth "	Pearl "
Thirty-fifth "	Coral "
Fortieth "	Ruby "

Forty-fifth Anniversary.....	Bronze Wedding.
Fiftieth "	Golden "
Sixty-fifth "	Crown "
Seventy-fifth	Diamond "

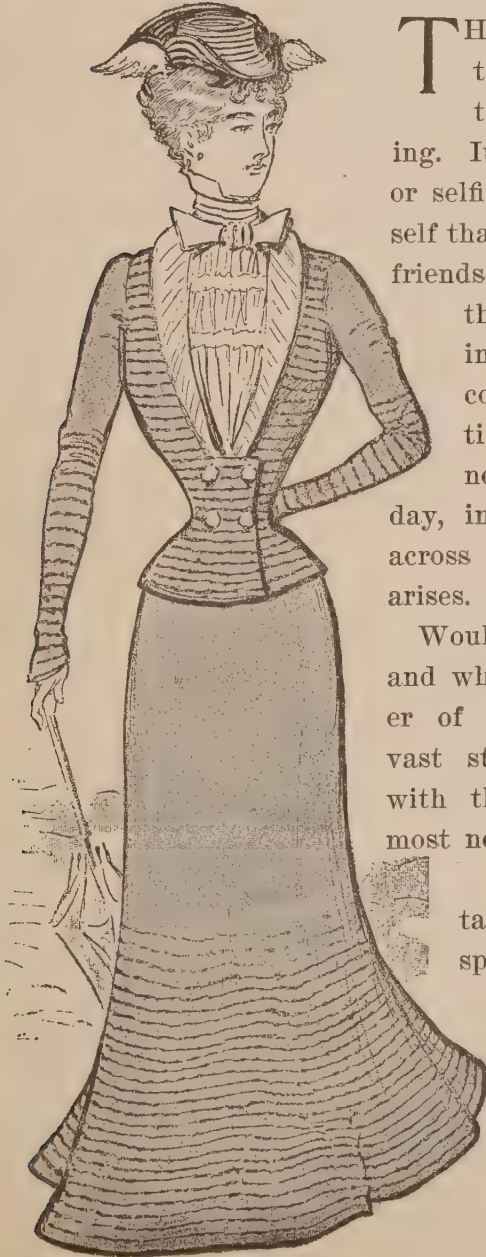
The wedding ring is of Roman origin, and was given by the bridegroom to the bride as a pledge of their engagement. In Juvenal we read that a man always placed a ring on the finger of the lady to whom he was betrothed. Kings and other dignitaries gave rings as pledges of good faith, and much importance was attached to them as a means of identification or as pledges of promises made. Then, as now, the ring was placed upon the woman's left hand, and so universal is this custom among both Jews and Christians that the plain gold circlet worn has become the outward symbol of marriage, and with many it is still considered a bad omen to remove it after it has been placed on the hand at the altar.

There are many other anniversaries, among them those marking the birthdays of the little ones. The early Puritans would not permit them to be noticed, classing them among the other sinful indulgences forbidden by their austere religion. They are kept generally in these days, and are green spots in their lives.

CHAPTER XXX.

TRAVELING—HOME AND ABROAD

"If men wish to be held in esteem, they must associate with those only who are estimable."



THERE is no situation in life where the innate selfishness of human nature will manifest itself as in traveling. It is so easy to be just a little rude or selfish, and so natural to flatter one's self that not one of your dear five hundred friends will know it, forgetting that in these days of rapid transit the doings and sayings of people become common property in a very short time; while the little acts of selfishness or the generous sacrifice of to-day, in a far-off land, may be flashed across the world ere to-morrow's sun arises.

Would that all could remember this, and when undertaking a journey, whether of long or short duration, take a vast stock of patience and politeness with them, lest the supply fail when most needed.

Travel broadens the mind, and takes us from out our little, narrow sphere into the wide expanse of the world at large. It teaches many things of value. New scenes, new people, are brought to our very doors, and the in-

terchange of thought gives food for reflection, adding polish and grace to our daily lives.

ON THE CONTINENT

The tourist in a foreign land needs to be especially careful not to offend the peculiar manners and customs of the country which he visits, and not to air his opinions to every stranger. Nearly every one is apt to be less cautious about his behavior abroad than at home. If all could only feel that they are accepted as representatives of their native land, they would guard its good name more tenderly, by acting under all circumstances as ladies and gentlemen.

There is a marked contrast between the rush and scramble of Americans when traveling and their ease of manner when at home. Why should this be?

CHIVALROUS MEN

American gentlemen are the most chivalrous of men. Early training, the deference accorded women, the influence of good homes, have helped to make them so, and yet to see them as we have, pushing and jostling ladies at the ticket office of a railway station, or the entrance to a theater—or taking all the seats in a car, and allowing ladies to stand, would impress a stranger with a very great doubt of that chivalry of which we like to boast.

There must be some demoralizing influence in a railway train, for there one continually sees exhibitions of rudeness.

There is a pleasant side to this, however, and that is found in the fact that, no matter if the gentlemen are a little rude in their eager quest for a place, a lady who acts with propriety can journey from one end of our country to the other with safety. Women are held in high esteem, and are certain of protection.

AN ESCORT IN TRAVELING

It is always desirable for a lady to have an escort when traveling, for there are many little anxieties which a gentleman can assume, thus making a lady's journey more enjoyable.

The first office of such escort is to either accompany his charge to the depot, or meet her there in ample time to obtain her tickets, check her baggage, and procure a good seat in the car for her.

He looks after her hand baggage, assists her in and out of the car, makes all inquiries about the route, brings her a glass of water when she wishes it, and performs many acts of politeness which readily suggest themselves to a kindly disposed, well-bred gentleman.

After making the lady as comfortable as possible, he makes himself agreeable to her by pointing out the objects of interest from the car window; or if she is disinclined for conversation, he lets her relapse into thought, or provides her with reading matter. We do not think it is well to read on the cars, owing to the motion, still many make a practice of doing so, without receiving any apparent injury to their sight. It is very discourteous for the gentleman to read, unless the lady is engaged in the same manner.

At the termination of the journey he sees to obtaining a carriage for her, and looks after her baggage. He may accompany her to the home of her friends, or to the hotel at which she is to stop. The next day he calls on her to inquire how she bore the fatigue of her journey. His duties as escort are then ended.

PROPRIETY OF AN ESCORT

No gentleman should be asked to take care of a lady in traveling unless he is known to her friends as a man in good standing, and worthy of the trust. And no parent or guardian should invite a total stranger on whom he has no claims to take charge of a lady, merely because he happens to be traveling in the same direction.

A lady should not concern herself with any of the details of her trip, when she has an escort. It is presumed that he knows more about traveling than she does, and it will annoy him to be continually asked about the safety of baggage, whether they are on the right train, and numberless other fussy questions that would scarcely be excusable in children.

FUNDS FOR A TRIP

Some prefer to have the gentleman settle the entire account at the end of the journey. A strict record of all the items should be kept in this case, and the lady or her relatives should supply the escort with sufficient money to defray these expenses, so he will not be obliged to draw on his own funds.

Ladies should not have a myriad of packages for an escort to guard. We have often envied the man who said that he could put his wardrobe in a collar box—what a world of trouble he saved himself! Some ladies (of course not many) think a Saratoga trunk not large enough to hold all their possessions, but they are burdened with one or two hand satchels, a shawl, various small parcels, a lunch-basket, and finish up with a bird cage! Fancy the feelings of a gentleman who is expected to take charge of a lady with all these appendages.

When a lady travels alone she should be at the depot early enough to purchase her ticket and to make any inquiries of the ticket agent respecting the route. She should never permit a stranger to purchase her ticket or check her trunk. There are proper persons provided by the company for those services.

AVOID DISPLAY IN TRAVELING

Be sure to carry more money than you expect to require, but do not display it to strangers. Depots are full of adventurers and sharpers, waiting to “entrap the unwary.” We know a gentleman who, when traveling, always divided his money with his wife, she carrying half, and he the other half, his reason being that if he were robbed, or by any accident they were separated on their journey, neither would be left unprovided for.

Jewelry should not be worn in traveling; and do not consult your watch every few moments.

WHOM TO ADDRESS

If you desire any information, apply to the conductor. He is the one

best able to give you any directions. At the same time, a lady will not refuse any offer of assistance, such as raising or lowering a window, changing seats, to avoid a draught, calling a carriage, etc. Gentlemen understand perfectly well how to offer such services without presuming upon their acceptance to force an acquaintance.

A lady may make herself agreeable to her fellow-passengers if the journey be long, without being misconstrued. But an acquaintance begun on a railway train should end there. Young ladies should be cautious and reserved with young men.

When a coat or valise is left on a seat, it is understood that it has been reserved for the owner, and no lady or gentleman will remove such articles and take possession of the seat. If the car is full, it is proper to take any seat that is vacant, even by the side of a gentleman, first inquiring if the seat is reserved.

COURTESIES IN TRAVELING

As soon as seated, don't throw the window up without asking permission. The one who sits behind you will suffer from the draught more than the occupant of the seat by your side.

Gentlemen, don't expectorate tobacco-juice on the floor, for the skirts of the lady who may be sitting near you to wipe up. Nor shell nuts and peel oranges, making a litter. Would you be guilty of such rudeness in a parlor? A pleasant little incident occurred on a train which proved the truth of the value of early training. A little boy of six was in the car with his parents, and was given an orange. He peeled it, and looked anxiously around for a receptacle for the skin. "Oh, throw it under your seat," the father said, carelessly. "But, papa, I mustn't throw things on the floor," he answered. He recognized the fact that the same good manners should be practiced abroad as at home. His father quietly opened the window and threw out the refuse.

RIGHTS OF ELDERLY LADIES

Elderly ladies, who are accustomed to traveling, should deem it a privilege to exercise a supervision over younger and more inexperienced ladies, thus throwing a mantle of protection around them, and also

relieving their loneliness. Ladies should always be friendly and helpful to each other.

DON'T BE SELFISH

No passenger has a right to occupy two seats with his personal property, unless there is abundance of room; and we feel that anyone is almost justified in taking by force what common politeness on the part of another should freely accord him.

When you lay aside your wraps in the car, resume them just before the car stops at your station. It is rather undignified to make your toilet and exit at one and the same time.

If you are in a sleeping car don't stay in the dressing-room so long that every other lady is debarred from the same privilege. Be as quick in making your toilet as possible, or you will appear very selfish.

CARE FOR YOUR VALUABLES

Intrust your valuables to the porter for safe-keeping. He usually receives a small fee for the service, but you are not compelled to offer him one. The company employs him for the accommodation of the traveling public.

A gentleman should not leave his coat or handbag in a seat and then spend his time in the smoking car. A lady may be standing to whom the seat would be very acceptable.

DO NOT JOSTLE

When you leave the car at a station for a meal, do not jostle and scramble for the best place, and clamor to be served at once. There is usually time allotted for eating in a self-possessioned and gentlemanly way.

If you leave an umbrella or any other article in a car, apply at the office of the company; they will assist you in tracing it.

Never leave a train till it has fully stopped. Many serious accidents have been caused by too great haste.

WHO SHALL PAY FARE

It is laughable to hear two ladies in a street car disputing as to who

shall pay the fare. "I'll pay this time." "Now, you shall not—it's my turn." "No, I have the change!" And thus they argue, pocket-books in hand, while the conductor and passengers are inwardly smiling. If your friend offers to pay your fare, consent to her doing so. You will probably have an opportunity to return the favor. If you design paying for both, the polite way is to have the exact change ready, passing it to the conductor without any reference to it, and in as modest a way as possible.

LEAVING THE CAR

When the train has reached its destination, do not rush wildly out, pushing your fellow passengers out of the way. It is both selfish and ill-bred; besides, this gives the other passengers the impression that you are unfamiliar with traveling. Be prompt to assist a young child or an aged person from the car.

TRAVEL AT NIGHT

A lady should try and arrange her trip, when without an escort, so that she will not be compelled to change cars in the night. If she has to do so, she should place herself under the care of the conductor, or some married couple, until the transfer is made. The reasons are obvious. There are always "wolves in sheep's clothing" who stand ready to direct her wrong, particularly in large cities.

If she arrives in the place where she is to stop at night, and her friends have failed to meet her, or are unaware of her coming, she had better take a cab or, what is better, a 'bus or street-car, where there are plenty of people in attendance.

PRESENCE OF MIND

Always maintain presence of mind under all circumstances. Do not become excited at any emergency, but keep your wits about you. There are always good people who will advise and assist you.

If these simple rules are observed, any lady may take a journey unattended, without an unpleasant incident. A quiet, lady-like manner will command respect. Occasionally a rough, impertinent fellow may

be encountered, who will annoy one, but if a dignified reserve does not check his advances, one will always find defenders who will teach him his place.

STEAMER ACQUAINTANCES

On a steamer where people are thrown together for days, many pleasant acquaintances spring into existence, and some warm friendships which have stood the test of time have been formed.

But even here, where much freedom is allowed, it is conceded that a certain degree of reserve should be observed on the part of a lady, and that no familiarity should be permitted; also that an acquaintance formed on board a ship need not proceed further than the place which gave it countenance.

Good-breeding forbids that one monopolize the steamer piano or do all the talking in the ladies' cabin.

Pay some regard to the comfort of those who retire earlier than yourself. Politeness which springs from a kind heart is opposed to boisterous laughter and loud talking.

TABLE ETIQUETTE ON BOARD STEAMER

At the table do not eat hastily and greedily. It is not only ill-mannered, but is not a healthy practice. Time is ample here, and you have not the excuse of a hastily-eaten meal at a railway station. Besides, the hundred or more pairs of eyes that are observing you will comment unfavorably.

Never allude to sea-sickness at the table. Most every one is squeamish on the water, and any allusion of this sort is in bad taste.

Remember here, as elsewhere, to avoid giving offense, and regard the rights of all.

Hold yourself ready to pass anything should occasion require.

LADIES' DRESS IN TRAVELING

The most appropriate dress for a lady traveling is some warm, dark, soft material that shows little dust. A neat hat with a veil (the latter to protect the eyes from cinders) and a jacket, a small satchel with an



An appropriate dinner dress.
Hat to be removed if the dinner
is a private one.



The Hostess attired for a
formal reception or evening
party.

DRESS—Its attractiveness and appropriateness.

(SEE PAGE 215)

extra waist for comfort, and toilet articles are quite essential. If one takes a sleeping car, add a loose gown of dark silk or wool, one which will not attract attention when leaving the berth for the dressing-room. Dark gloves should be worn, and moderately stout boots to protect the feet from the changes of weather.

GENTLEMEN'S DRESS IN TRAVELING

A gentleman should dress modestly and avoid display. A dark or light-colored wool suit, linen shirt, overcoat, soft felt or Derby hat, gloves and an umbrella are the essentials. His traveling case should contain plenty of clean linen, socks, toilet articles, etc.

The trunk should always be marked plainly with the owner's initials and address.

A gentleman will never quarrel with the employes of the road, no matter how annoying their conduct may be.

COURTESY UPON LEAVING A HOTEL

Notice should be given at the desk of the hotel a few hours previous to one's departure for some other point. This will enable the clerk to have bill ready, baggage brought to the door and such other matters attended to as may be necessary. It is quite the polite thing to say a few pleasant words of farewell to the proprietor or clerk as the case may warrant, thus leaving with him a good impression and a desire that you come again.

MISCELLANEOUS HINTS IN TRAVELING

He must remember that an ordinary acquaintance ends with the day's journey.

He can offer his paper to one sitting in the same seat with himself.

He will behave at a hotel table in precisely the same quiet fashion that he would at a friend's house, or his own home.

He must be cautious how loudly he talks and not recount his family history in his sleeping berth, or room in a hotel, for the partitions and walls of such places are proverbially thin.

Be very urbane with foreign officials when traveling abroad, for they have a different way of dealing with people from that in this country. And don't flaunt the American flag in the face of the people of foreign countries.



ABROAD.

CHAPTER XXXI.

SERVANTS, MAIDS AND ASSISTANTS

*"Expect no more from servants than is just;
Reward them well, if they observe their trust,
Nor with them cruelty or pride invade;
Since God and nature them our brothers made."* —DENHAM.

EVERY mistress of a home, whether she employ one or two servants, should observe a certain etiquette toward them, and demand it from them in return. The hiring of servants is a purely business transaction, and must be treated as such. There is a great deal of nonsense written (usually by men) about the sweet amenities which should be observed by ladies toward their "help," as it is called in this country. No lady needs to be reminded that servants are entitled to kind and judicious treatment; but no maid respects a mistress who is overly familiar or attempts to cajole her into doing what is her bounden duty, and what she receives compensation for doing in a proper manner.

The contract between those who enter your house to perform your



work and yourself should be stated so clearly that no mistake can arise. Never watch or worry the servant. If she does not suit you, either through incompetency or carelessness, tell her so at once. Show her where she is at fault, in a dignified, kindly manner, and if she is worth retaining you will have no more trouble. If she does not mend her ways, discharge should follow.

RESPECT DUE

As we said before, one must command respect from those who fill the position of help. They desire your praise; they dislike to receive censure, but in the same sense that a soldier wishes the commendation of his captain. If a mistress is just, intelligent, not seeking to wring all the labor possible out of her domestics; if she treats them as honest workers, and shows regard for their hours of rest, their religion, their feelings, they will, if they are worthy at all, soon become conscientious and pains-taking.

DUTY OF MISTRESS TO SERVANT

Some ladies arrogate to themselves the right to watch servants, their going out and coming in; their companions and their mode of disposing of their wages. The only way to overcome these notions is to have a fixed hour for their return when out of an evening, say ten o'clock; treat them as if you had no doubt of their good intentions, and advise them, if it is helpful to them, the way in which they should use their money. Always be calm and unruffled, outwardly at least, in their presence.

If they fall ill it is merely Christian charity to care for them, and bring them back to health as soon as possible. Of course, if their ailment would endanger others, have them removed to a good hospital, and do not let them feel that they are alone in a strange land, with no one to care for them.

A MAID'S DUTY TO VISITORS

A maid should never be permitted to go to the door with a cross face and an ungracious manner. She should open the door, receive the

card on a tray, and know just what members of the family are at home. In case she is uncertain she should ask the visitor to be seated while she determines.

She should readily learn the names of the friends of the family, and be careful to deliver any messages left. There are so many extra duties that come up where a family keeps but one maid, that when hired, a stipulation should be made as to what her duties will be about the house.

NEATNESS IN DRESS

A slovenly maid gives one the impression that she does the work in the same slovenly fashion. She should always wear neat prints, sensible aprons, and look presentable at the door. Any lady or gentleman who has rung a door-bell and been confronted by a red-armed maid, dress showing plainly her struggle with the kitchen utensils, hair disheveled and straggling, and manner flustered, knows what a feeling of disgust will arise at the sight.

A maid, too, should make her toilet in her own room. This should be insisted upon. Any such habit as combing one's hair in the kitchen is abominable.

The same rules apply to a man-servant, but it is far more difficult to impress upon a man-servant the fact that he should at all times be personally neat.

ADDRESSING THE MASTER AND MISTRESS

A servant should address the heads of the house by their names. If she desires information and finds the mistress is in her room, with the door closed, she should gently rap and say, "Mrs. Bell, I want to speak to you a moment;" "Mr. Bell, there's a man down stairs who wants to see you;" or if the lady of the house is in the parlor, she should come and stand a moment waiting to be asked what is wanted. Then she should say, "Mrs. Brown, may I speak with you?" or "Mr. Brown, a man down stairs wishes to see you." If the servant is speaking to outsiders regarding her mistress, she is expected to say, "Mrs. Bell does so and so," but she must not familiarly answer that mistress with an "All right!" when she receives an order from her.

Men servants come under the same rules in all matters pertaining to their duties.

CARING FOR HER WARDROBE

Every girl employed in domestic service should be expected to keep her clothes in perfect repair, and a little leisure should be afforded her. Usually she has her evenings, and she can make use of some portion of them. Her mistress can, if she is so inclined and has the leisure, show her how to do her sewing, or, if she can neither read nor write, it would not be beneath her dignity to teach her how. All these things help to make a better servant.

There is no reason why we should not have the best servants in the world. We do not require half the services from them that are demanded in the older countries. The hours are shorter and wages are much higher. Some one has said that servants are but exact copies of their employers. If that is so, we should take care that we do not make them insolent by being uncivil to them. Above all, never reprove servants in the presence of guests. It is unpleasant to the company, angers the servants, and presents you in a very unfavorable light. If anything goes wrong, even though it be through the stupidity or ignorance of those you employ, bear it with the best grace possible at the time and gently reprove her after the company have gone.

POLITENESS TO SERVANTS

On entering a house where you are acquainted, it is good manners to address the servants. Well-bred people always do. A case in point is given by a well-known writer on etiquette, who said that a nurse from England complained about the difference between English and American ladies. She averred that no English lady would ask to see the baby that she was tending without saying, "Good morning, nurse," but an American lady never took any notice of her at all.

But we think that this neglect arises from the fact that servants are not trained for their work here, and every household makes its own rules for their treatment. Another thing, servants in the old country

are fixtures, almost. Here they come and go so frequently, seeming dissatisfied to remain in one place a long space of time that many ladies who are dependent upon them exact as little as possible from them.

DAYS OUT

It is the rule in cities to give servants Thursday afternoon and evening of every week and every Sabbath afternoon. This custom must, of course, vary according to circumstances. In the country and in country towns, where the work in summer is heavy, the party who serves is usually expected to devote longer hours to the work and to take few or no holidays, except the regular national ones.

HELPING THE SERVANT

There is no loss of dignity in occasionally helping with the work of the household, when it is so heavy that one cannot do it alone. It shows that you are interested in your servant, and that labor has your respect. In large families, even among the wealthy, it is quite the thing for the daughters to take their turn at assisting with the work: one dusting, another attending to the dishes, while another often assists in cleaning the rooms. There are plenty of tasks which present themselves in a well-conducted household, and neither mistress nor maid need fear lest they may not find enough to do.

A WORD OR TWO

It is absolutely necessary to be very systematic in the management of a household, else the work would never be done. We think the mistress who makes the domestic machinery run smoothly, attending to the myriads of duties, both social and domestic, with the aid of one servant, is deserving of a great deal of credit. And only by having the labor apportioned systematically can it be accomplished.

Feeing waiters is an English custom which we are sorry to see creeping into our hotels and restaurants. Why persons who are well-fed and well-paid should expect it we cannot see.

Always observe strictest courtesy toward help of all kind.

Allow them just privileges, not as favors but as their rights.

Teach them to move as quickly as possible about the house, and not slam doors, or laugh and shout to their companions who may visit them.

Teach them to be at hand during a meal so that the hostess can attend exclusively to the wants of guests. In case the servant should not, the mistress should summon her by a bell, and give the order as quietly as possible.

Do not be too observant of the shortcomings of a servant, but pass trifles over in silence.

DISMISSAL NOTICE

It is quite the proper thing and the customary way, I believe, in the country, to give a servant several weeks' notice as to when their services will be no longer needed. In cities a week is considered sufficient, for an advertisement in the city papers will usually enable one to procure another position without loss of time.

The same rule holds good with servants in cities. They should give notice to the lady of the house at least one week before they withdraw their services, and if employed in the country a longer notice should be given.

CHAPTER XXXII.

BIRTHS AND CHRISTENINGS

"Good christian people, here lies for you an inestimable loan; take all heed thereof; in all carefulness employ it: with high recompense, or else with heavy penalty, will it one day be required back."

—CARLYLE.

WHEN the advent of an heir or heiress to the young couple is announced, it is natural that all the friends should desire to see the little stranger. He is the center of attraction—the parents are but stars of lesser size. Etiquette requires the friends not to call until they have sent their cards with inquiries after the health of the mother. She returns her own as soon as she is able to receive calls, with "Thanks for kind inquiries" written on them, after which friends may call. They then, however, should not go to her room until they are assured that she is able to see them.

Gentlemen do not call at all, but pay their respects to the father, and ask after both mother and child. A friend of either sex may send flowers or fruits at such times to the sick room.

BABY'S CARD

A very taking idea is baby's card, which informs friends of the arrival of the young stranger. This card must be very tiny, and should read thus:

EDDIE F. ANDERSON.

Born July 10, 1899,
7 P. M.

Some prefer this winsome little inscription upon the card. It certainly is less pretentious:

BABY ANDERSON.

At Home,
12 St. John's Place.

Envelopes must match the size of the cards which they inclose, and a fanciful bow of white ribbon may be tied around them. When these

cards are received, the ladies send back cards to the happy mamma, with kind inquiries.

CHRISTENING PARTIES

In most Protestant churches baptism and christening take place at one and the same time. The babe is carried to the font by the nurse or an elderly lady, the sponsors following, and the parents last. The godfather stands at the right of the little one, the godmother at the left. The clergyman asks—"Who is the sponsor for this child?" The godparents bow silently, thus acknowledging themselves as the ones. The clergyman then asks the child's intended name, which should be given to him in a clear, distinct voice. It is so easy to misunderstand the name that the best plan is to hand it written on a slip of paper to the officiating minister before the ceremony begins.

WHEN TO CHRISTEN

It is usual in most churches to christen the child when a little over a month old. In the Catholic church, if it is found that the little one is feeble, the rite is performed at once, the priest being summoned to the bedside. In olden times it was the custom to perform the ceremony when the new-comer was but three days old. In France at the present time every child is taken before the mayor at that early age for the purpose of being registered.

CHRISTENING A FESTIVE OCCASION

Originally, a christening was an occasion devoted to merriment and feasting. Afterward it partook of a gloomy, austere character, and each church sought eagerly to dedicate the babe to its own peculiar tenets. But at present the ceremony is regarded as a religious one of the highest importance, in which are interwoven glad and tender sentiments, and all the accompaniments of rejoicing.

A CHRISTENING LUNCHEON

When the child is christened in church, the friends disperse at the door. But if the child is to have its advent made more notable by fes-

activities at the house, its christening does not take place until it is six to seven weeks old. Then, if the health of the mother will permit of the excitement, the guests are invited to the house, where a light luncheon of coffee and cake, or, if preferred, a far more extensive repast is prepared for them. These luncheons should not consume much time, as neither the mother or the babe can endure the fatigue.

It is just at this period that the little stranger is made the recipient of the gifts partial friends have for it. The godparents give some little present, such as a silver cup, a knife, fork and spoon, silver basin, rattle or bells. We read of one godfather who left a check for \$100,000 for the child, but as godparents of that sort are not in abundance, most children will have to be content with smaller gifts.

WHAT SHALL BABY WEAR

The christening dress is always white, as we think all of baby's dresses should be—emblem of purity and innocence. This dress is always the subject of many hours of anxious thought. It may be as elaborate as means and taste can make it. The more filmy and fairy-like, the more in keeping with the little one for whose tender limbs it was designed.

WHO ARE CHOSEN AS GODPARENTS

In selecting the godparents the first choice falls upon near relatives, with great propriety, for as this relationship often lasts through life, especially in the event of the death of the real parents, it appears as though the kindred were better adapted to give assistance and counsel if they are needed. Either parent has a right to substitute a dear friend for a relation. The grandparents are often sponsors, and it is a very pleasant office to perform for the child.

A note is sent to the persons who are chosen for godparents, asking them to fill the position, and no one should refuse unless a very good excuse can be offered. It is not obligatory upon the godparents to give the child presents, but it is customary.

NUMBER OF SPONSORS

A boy is blessed sometimes with two godfathers and one godmother, while a girl has two godmothers and one godfather. But most people content themselves with one godfather and one godmother.

Young people are never asked to stand as sponsors for an infant. They should be people of mature years, who comprehend the solemn responsibility devolving upon them, and if they belong to the same religious body as the parents, they can enter more thoroughly into the true meaning of the ceremonial.

WHEN CHRISTENED AT HOME

When the ceremony is held at the house, music and flowers lend their charms to the occasion. The house may be adorned for the event with many vases of flowers, trailing vines or banks of floral beauties, in symbolical designs. There is no limit to the decorations. Lilies and smilax may be draped around the font, which can be improvised from a large glass or china bowl, over which a dove with outspread wings may be suspended.

Singing by a quartette, generally drawn from intimate friends, enhances the enjoyment of the gathering.

THE CEREMONY AT HOME

At the hour decided upon the babe is brought into the room, where the parents stand by the font. The sponsors come forward and place themselves on each side of the father and mother. A hymn is sung, and the clergyman proceeds with the rite in accordance with the form prescribed by his church. Another hymn or chant follows, and the benediction is uttered. Congratulations and greetings are now indulged in, and the infant is petted and admired till his good nature is worn out, and he is carried away from that which has already begun to pall.

The christening is a solemn consecration of the child to a pure life, and the sponsors become bound to see that it receives instruction in everything tending to that end. The joyous accessories of the event in no way rob it of its sacred meaning.

INVITATIONS TO THE CHRISTENING

The invitation sent may be written or engraved, but when sent demands a response. This is the form:

MR. AND MRS. ROBERT WHITE
request the pleasure of your presence at the
christening ceremony of their daughter (or son).
At four o'clock, Wednesday, May 16, 1900.
No. 22 Monroe Ave.

Reception from three to five o'clock.

As with all other invitations, the stationery used should be of the best quality. The toilettes worn on this occasion should be rich and elegant.

CAUDLE PARTIES

In olden times it was the custom to present those who called to offer their congratulations on the arrival of the youthful heir (three days after its birth) with a sort of spiced gruel flavored with Madeira, and known as "Caudle." This mixture was served in china cups used solely for these occasions, having a handle on each side so that they could be easily passed from one to another. "These cups were often handed down as heirlooms, and to-day they are much sought after as curiosities. In those good old days the husband also entertained his particular friends at the expiration of a fortnight, if the mother was doing well, with a kind of 'sugared toast,' soaked in beer. Such seems to have been the origin of the caudle party." They were long in disuse, but in some localities are again coming into favor, with this difference, that they are now observed when the child is six weeks old. The invitations are sent out a week in advance, and are in this form:

MR. AND MRS. ANDERSON
request the pleasure of
MR. AND MRS. KENWAY'S company,
on Thursday afternoon, at two o'clock.

Caudle.

82 Chestnut St.,
R. S. V. P.

The words, "No presents are expected," are sometimes added. "The plan of having the christening and caudle at the same time has been

tried by some parents, but the church disapproves of this. The mother receives her guests in some pretty tea-gown or tasty convalescent dress, or if she prefers, in an elaborately trimmed robe, and of course all visitors are shown 'the handsomest baby in the world.' "

CLERGYMAN'S FEE

The ceremony of baptism is always performed gratuitously, but the parents, if able, make a present of a sum of money to the officiating clergyman, or else donate it, through him, to the poor of the parish, or some church work. This fee ranges all the way from \$5.00 to \$100. A carriage is sent to convey him to the house.

NAMING THE BABY

Americans have a passion for high-sounding names. George Washingtons and Daniel Websters are to be found in every station of life, coupled with some of the most stupid and unpromising children. We believe we could scarce count the George Deweys and other heroes whose names have been given to the young generation just growing up. This assumption of renowned names springs from a false idea that the child so called will partake of the nature and perhaps follow in the steps of its illustrious namesake. The records of crime do not bear them out in their expectations.

Scriptural names, never euphonious, are still less fitting for a child entering the twentieth century. Jedediah, Zerubbabel, Obadiah, are not easy names to summon a boy from his play or to rise in the morning by, and a child who is hampered by such cognomens has early learned what it is to submit to mortification of the spirit.

Neither should diminutives or pet names be selected. There should be a fitness in all names, a harmony with the years as they pass. The sweet and gentle little "Lily," or "Pearl," or "Birdie" may become very coarse and repellant in old age.

There are many great names in the penitentiary, whose titles did not keep them out. There is often found a strange incongruity between the first name and the family name. Napoleon Bonaparte Mudd do not harmonize very well.

Another practice which should be avoided is the naming a child for one of its parents. It soon becomes easy for careless and rude people to designate them as "old Harry," "young Harry," a very disrespectful way of distinguishing them. We knew a family consisting of eight sons, and each son named his eldest daughter for his mother. While it showed a creditable desire to honor her dear name on their part, it had a singular sound to strangers, to hear the children spoken of as "Jock's Margaret," "Rob's Margaret," "Bill's Margaret," and so on through the entire list.

Names should be bestowed upon a child that will not awaken its dislike. The child has no voice in the matter, and this fact calls for more judgment and taste on the part of those who name it. Short, sensible names will never be out of fashion. Mary will never lose its sweet simplicity. Clara, Agnes, Annie, Emily, Philip, Thomas, George, and scores of similar names, are pretty and apt.

Give your children names that they can carry through life without being ashamed of them; names that they will cherish; names that will look well when written, and sound well when spoken, and that cannot be well nicknamed.

CONFIRMATIONS

In the Episcopal and the Catholic churches, when children have reached a certain age (from ten to fourteen), the rite of confirmation takes place. Some weeks previous to the coming of the Bishop those desirous of taking this rite, and it often includes men and women of mature age, present their names to the clergyman, and classes of instruction are formed to prepare them for the solemn event.

The church looks to the godparents to attend to this matter, if the parents are dead or indifferent to their duty.

The dress of the girls should be white, with gloves and shoes to match. The prayer books should be bound in white. The boys should wear black suits, with ties and gloves also black.

In the Roman Catholic and the Lutheran churches white veils and

wreaths are added to the costumes of the girls. It is a solemn and beautiful rite, and one of great antiquity.

The behavior on this occasion should be modest and free from show or hilarity. Indeed one's actions should be carefully guarded, lest they portray a lack of sincerity.



MOTHER'S KNEE

CHAPTER XXXIII.

FUNERALS AND MOURNING

"It is impossible that anything so natural, so necessary, and so universal as death, should ever have been designed by Providence as an evil to mankind."

—SWIFT.

DEATH will ever be associated with mystery and anguish, for to die is to take a step into an unknown land, and true hearts that are bereaved will mourn deeply and long. Until a few years ago death and its surroundings were somber and gloomy.

But the customs of mourning have lost their forbidding character, and the accessories are more beautiful and comforting.

PARADING GRIEF

Ostentation is forbidden by good taste. The mourner who exhibits an unseemly fear lest her bonnet will be unbecoming, has not the tender affection which will live on after its object has gone, and we need not fear that her heart will break. But to the grief-stricken one who will not be comforted, like Rachel, "because they are not," few words can be said. It is kinder to leave them to weep, only praying that He who holds them tenderly in His hands will bring them peace.

ATTENDING TO TRIFLES

Many people are shocked at the attention to trifling details which some mourners show. This is no evidence of indifference, but proves that the habit of attending to the daily routine is inbred; and it is a blessing that, in the first agony of a great grief, these purely mechanical matters can engage their attention and divert them, if only for a short time, from their sorrow.

BEFORE THE FUNERAL

The manner of dressing the dead is now in a close imitation of life,

and we see the dear ones lying in that peaceful repose which comforts those who view them. The grewsome shroud no longer enwraps the form, for the garments worn when living have taken its place; it gives a certain sense of comfort to see them thus, for it imparts a natural look which could never accompany the shroud.

Flowers are strewn about the placid face, and one can easily recall those grand words of Bryant:

“He wraps the drapery of his couch about him,
And lies down to pleasant dreams.”

Where the body is well preserved it is often laid in an open casket as if in sweet repose and all friends are invited to view it.

WATCHING THE DEAD

It is no longer the custom to watch with the dead—an excellent omission—for sometimes those vigils were unseemly in their mirth. The deceased is prepared for the grave by the undertaker or some kindly friend, thus sparing the afflicted ones that agonizing duty. It is usual for some one to remain with the family through the long, sad night hours, while the dead are in the house. It helps lighten the loneliness of the house.

CRAPE ON THE DOOR

Black crape tied with white ribbon is placed on the bell knob to indicate that the dread visitor “death” has entered the house and taken a middle-aged person. Black ribbon in the place of white signifies that a mature person has passed away. White crape with white ribbon indicates that a young person or a child has passed over.

A caller should never ring the bell, for none know save those who have passed through a sorrow how the clang of a bell, with its noisy reminder of active life, jars upon the nerves. In most houses the hall door is left ajar that friends may enter quietly. The kindly instincts of the heart bid them speak in low, soft tones, and to be helpful and sympathetic.

PALL-BEARERS

From six to eight are chosen from the immediate friends of the family; a very young girl is often conveyed to the hearse by boys of her own age. Their duty is clearly defined by the funeral director, and they are provided with black gloves and a band of white for the arm. These are furnished by the family, and notes are sent to those who are to act in this capacity, requesting their services.

AT THE HOUSE OF MOURNING

When the sad event is known, friends call to offer their services, but the bereaved see no one save their most intimate friends, whose duty it is to make all arrangements for the burial, receive all callers, and attend to any details connected with the funeral. They also make the arrangements with the undertaker.

Visits of condolence are made within a month after the funeral. The callers should not feel hurt in case the bereaved friends ask to be excused.

CARRIAGES

A list of the number of friends whom the family desire to attend them to the grave is made out and given to the funeral director. He then knows how many carriages to order. Many bring their own carriages, but the family provide a certain number, among which are those for the pall-bearers and the clergyman who officiates.

FUNERAL INVITATIONS

In cities and towns where death notices are inserted in the papers, the words "Friends invited," are sufficient invitation to the ceremony. Sometimes, however, personal invitations are sent to those whose presence is desired. These are engraved on small-sized note paper, with black border (rather narrow), after this manner:

"Yourself and family are respectfully invited to attend the funeral of Miss Stella Mason from her late residence (number of residence or the church if the services are to be held there), on Monday, July 19, at 11 A. M. Burial at Rose Hill."

FUNERAL SERVICES

When the funeral is held at the residence the family do not view the remains after the people begin to assemble. Just before the services begin the mourners are either seated near the casket, the nearest one at the head, and the others following in order of kinship; or, if preferred, they are placed in a private room adjoining, where the words of the clergyman will reach them.

The friends are always invited to take a last look ere parting forever.

The casket is seldom opened at the church, unless it is the funeral of a prominent person, and numbers go to the church for that purpose.

The family, together with those who are to be present at the interment, pass from the house (or church) first.

"FUNERAL PRIVATE"

This announcement has caused many to remain away from a funeral, for fear of intruding. But it merely denotes that the interment will be private, only a few near friends accompanying the remains to the grave, but at the services all who choose to come will be welcome.

FLOWERS

The sending of flowers to the grief-stricken friends is a custom that should never grow old. It softens the pain and removes the sting as naught else can. The thought that they, too, in all their beauty, perish, makes the death of the loved ones easier to bear.

"They are love's last gifts; bring flowers, pale flowers."

MILITARY FUNERALS

The sword and sash of an army or navy officer are laid across the casket, and the national flag is draped over it.

When the deceased is buried with a Masonic or other society honors, the lodge to which he belongs conducts the funeral according to its own forms. A notice should be sent at once to an organization that expects

to take part in the services, so that they can notify their members of the funeral.

MOURNING

In times past it was considered poor taste for a widow to appear in public under six months after the burial of the husband, unless dressed in deep mourning. To-day, custom has undergone a change. Now the widow need not wear the long black crape veil at all, unless she so chooses, and neither is she required or even expected to wear black in the home. Since death has been robbed of its horrors and the spirit sees life through death, one need not hesitate to bury the sorrow from sight. It does not imply that one has ceased mourning, but simply a wish to make no one else gloomy because they, themselves, suffer.

If a widow prefers to put on mourning, her bonnet should be of crape, with white crape or tarlatan border, and her veil should be worn over the face three months. At the expiration of three months it may depend from the back of her bonnet, and be worn nine months longer. She should remain in black eighteen months. Many widows never resume colors, and some wear mourning all their lives—a most reprehensible custom, both from the depressing effect it has upon her own health and the painful injury it may do her children. The black crape veil is to be especially condemned, for it is laden with arsenic, and is dangerous to the eyes and the skin, besides being excessively hot and cumbersome in summer. Fortunately, fashion has decreed that a silk crape veil can be worn after six months has expired instead of the heavy crape.

A widower wears mourning, consisting of a black suit, black gloves, necktie, and a band of crape on his hat for the period of one year. Those who are punctilious in such matters wear black shirt studs and cuff buttons.

For parents or children, crape is worn one year. After that, though black is worn another year, crape is dispensed with.

A sudden transition at the end of the period for mourning from black to glaring colors is in poor taste. Any change of this sort should be gradual.

Black crape and soft wool goods are worn for brothers and sisters for six months. After that gray, lavender, black or white can be adopted.

There are no set limits to the period of wearing mourning, though custom has laid down certain rules which are often widely departed from, according to the individual tastes and inclinations of the wearer.

For uncles, aunts, cousins and grandparents, black without crape is worn.

It seems very unnatural to put very small children into deep black, even for so near a friend as a parent. The little ones do not comprehend the loss that has come to them. Why teach them the meaning of this sad garb?

Gentlemen wear mourning only as long as the ladies of their household wear it.

For lighter mournings, silk grenadine, cashmere trimmed with jet, plain black glossless silk with crape about the neck and sleeves are in very good taste. Sealskin and all kinds of black furs are also worn in deep mourning.

ATTENDING PLACES OF AMUSEMENT

When in deep mourning one is not expected to go into society, or attend receptions or receive in a public manner. Neither are they found at the theater or any public place of amusement for six months, save a musicale or a concert. Formerly a year's seclusion was demanded of a mourner, as was also the custom of wearing purple, or "half-mourning," on renouncing deep black. There are some temperaments to whom this isolation long continued would prove fatal. Such may be excused if they indulge in a little recreation earlier than society believes compatible with genuine sorrow.

It is not respectful to attend a funeral in brilliant colors. Neither is one expected to wear mourning. A plain, dark suit, however, in keeping with the occasion, should be worn.

OBJECT TO MOURNING

Many do not believe in wearing mourning at all. Such have a right to omit it—it concerns no one but themselves. Still, much can be said in favor of the custom. A mourning garb is a protection from cruel and thoughtless remarks. It is also in consonance with the feelings of the one who is bereaved, to whom brightness and merriment seem but mockery. To such, garments of mourning are “an outward sign of an inward sorrow,” and they cling to them as the last token of respect and affection which they can pay the dead.

CARDS AND WRITING PAPER

Ladies and gentlemen in mourning use black-bordered cards and letter paper for their social correspondence, until the period of mourning is ended. The width of the border is at present very small. If they have business letters to write, they use plain white stationery.

MEMORIAL CARDS

A card is sometimes sent by the bereaved ones announcing their loss. It is far less harrowing than to write, especially when one's circle of acquaintances is large. They should be very brief:

“In Memoriam:
HELEN FRENCH
Died in Chicago, March 25, 1900,
Aged 20 years.”

The words, “In affectionate remembrance,” may be substituted for “In Memoriam.”

CALLS OF CONDOLENCE

Cards of condolence may be left by friends ten days after the funeral, but mere acquaintances should refrain from calling until the family have appeared at their place of worship.

When those who are in mourning feel able to receive visits, they send out black-edged cards inclosed in envelopes, to all who have called

upon them. This custom is not general as yet, but it is an excellent one.

Do not allude to the sorrowful event unless you see it is expected that you will do so. It is a relief to some to talk of the dear one gone, while to others it only reopens the wound.

SECLUDING ONE'S SELF

It is wiser to mingle with one's fellow creatures as soon as company can be endured. To some dispositions seclusion is a sweet and gentle ministry. But to others the loneliness strikes a chill, and change and companionship are essential to keep them from settled melancholy.

It is not usual to attend entertainments within a year of the death of a near relative, but if the custom chances to be broken by the young, it should not excite unkind remarks. The young suffer intensely, but it is a wise provision of nature that it is not as lasting as the grief of maturer years. They should pay suitable respect to those whom they have lost, but do not ask them to seclude themselves until their lives are lastingly shadowed. We owe love and remembrance to the dead; but we also owe a duty to the living and to ourselves. If we would hallow the memory of the beloved whom we have lost, we should be more tender toward those who are left us to care for and cherish.

"There's a sinless brow with a radiant crown
And a cross laid down in the dust;
There's a smile where never a shadow comes now
And tears no more from those dear eyes flow,
So sweet in their innocent trust.

"There's a beautiful land beyond the skies,
And I long to reach its shore;
For I know I shall find my darling there,
The beautiful eyes and amber hair
Of the loved one gone before."

CHAPTER XXXIV.

SPECIAL SUGGESTIONS

"Discipline, like the bridle in the hand of a good rider, should exercise its influence without appearing to do so, should be ever active, both as a support and as a restraint, yet seem to lie easily in hand. It must always be ready to check or to pull up, as occasion may require; and only when the horse is a runaway should the action of the curb be perceptible."

ALTHOUGH the many branches of etiquette have been fully treated in this work, there are yet a few general hints which do not seem to come under the other heads. We have grouped these for easy reference:

When a "tale of woe" is poured into your ears, even though you cannot sympathize, do not wound by appearing indifferent. True politeness decrees that you shall listen patiently, and respond kindly.

If enemies meet at a friend's house, lay aside all appearance of animosity while there, and meet on courteous terms.

Do not introduce people in a public conveyance. It draws attention to a person and makes him unpleasantly conspicuous.

Take the precaution to insert the stopper in an ink bottle if you are called away while writing. You do not know what careless person may approach your desk in your absence, and do your work irreparable damage.

PRECAUTION

If you secure an introduction for the purpose of asking a favor, you have no further claim upon that person's recognition after the business is transacted.

Take warning, and always be on time. Some people are always a little too late. Late in going to bed, late in getting up, in going to their daily work, at their meals, and in keeping their appointments. They may have business of importance to attend to, where thousands of dollars are at stake, and then they wait until the last train, and fail to catch even that. Just a little too late—that is all!

It is vulgar to greet a friend by slapping him on the back, or playfully poking him in the ribs. No amount of intimacy makes it allowable.

Calls made upon the sick should be returned by them as soon as health permits.

If you have a friend who has met reverses, and you desire to show your friendship by visiting her, do not go dressed expensively. Adapt your costume to her changed circumstances.

It is rude to turn a chair so that your back will be presented to anyone.

GENTLE CHIVALRY

If you see a lady whom you do not know, unattended, and needing the assistance of a gentleman, offer your services to her at once. She will readily understand the gentle chivalry which prompts you, and will know that by accepting your kindness, she does not place herself in a false light.

A young man can check vulgarity in his companions if he so desires, but it requires considerable moral courage. It is related of a group of young men, that one of them, being about to regale the rest with an improper story, suddenly paused, and said, looking around, "Are there any ladies within hearing?" "No," rang out the brave response, "but there are gentlemen here!" The reproof had its effect. The story remained untold.

Do not laugh at your own wit. Allow others to do that. And do not talk at people. That is, do not talk for the benefit of strangers, hoping to attract their admiration. Men and women are much given to this vulgar habit.

News that is not well vouched for should not be repeated; else you may acquire the reputation of being unreliable.

In business, answer any question asked, even if it does not benefit you personally. In the end you will be the gainer, for you will be esteemed as an obliging gentleman.

SPARE YOURSELF THE MORTIFICATION

In company, do not converse with another in a language that is not understood by the rest, unless that person cannot express himself in good English.

In entering a room, if you find the door open, leave it so. If closed, be particular to shut it after you.

Accompany your wife to the church of her choice. If you belong to a different denomination from the one with which she communes, it is only fair that you take turns in attending the two houses of worship.

Do not take pride in offensively expressing yourself on every occasion, under the impression that you will be admired for your frankness and plain speech. "Speaking your mind," says Jerrold, "is an extravagance which has ruined many a man."

If it become necessary to break a marriage engagement, it is best to do so by letter. The reasons for your course can be given much more clearly than in a personal interview, and spare the rejected party mortification. All presents, letters, etc., received, should accompany the letter

announcing the termination of the engagement. It is in very bad taste to retain valuable gifts received.

During a walk in the country, ascending a hill or walking on the bank of a stream, and the lady is fatigued and sits upon the ground, do not familiarly seat yourself by her, but remain standing until she is rested sufficiently to proceed.

A host should see that he has no wall-flowers at a party or ball given in his home, by providing each lady with a partner, in an unobtrusive manner, so as not to wound their self-esteem.

Do not show undignified haste in whatever you do. Lord Chesterfield, the most polite man in all Europe, declared that "Whoever is in a hurry, shows that the thing he is about is too big for him."

In writing for publication, but one side of the sheet of paper must be written on, and do not interline.

FACTS WORTH REMEMBERING

Never refuse to accept an apology. Only ungenerous minds will do so. If one is due from you, make it unhesitatingly.

A dispute about religion is foolish. When it is known that there are fifteen hundred millions of people on the face of the earth, speaking 3,034 tongues, and possessing one thousand different religious beliefs, it will be easily seen that it is a hopeless task to harmonize them all.

In meeting a number of friends together, do not make a difference in the warmth of your salutation. To meet one with reserve and formality and another with great effusiveness is ill-bred.

Do not grow fidgety and anxious to make your exit, if your friend with whom you call prolongs his stay longer than you desire to. Be composed at all times and in all places.

If you hear of the misfortune of another, do not rejoice. And never speak disparagingly of another. It will be charged to envy.

In calling upon the sick, do not inquire what medicine they are taking, and express your doubts of its efficacy. Nor ask what physician is employed, and try to shake the patient's confidence in him. Above all, do not attempt to prescribe, yourself. You are not there in the rôle of a doctor, but as a visitor.

When friends call on you, never look at your watch. It appears as if you were desirous that they should go.

MORE FACTS

Never pick the teeth, scratch the head, blow the nose, or clean your nails in company.

Never correct the pronunciation of a person publicly; nor any inaccuracy that may be made in a statement.

Never lend a borrowed book. Be equally particular to return one that has been loaned you, and accompany it with a note of thanks.

Do not be too familiar on short acquaintance. Nor presume to address people by their first name. This is a presumption which some people never forgive.

Do not ask the age of another, unless he is quite youthful. Some very sensible men and women are sensitive on this point. Whether it be considered silly or not, they have a right to keep their secret.

Do not pass between two persons who are talking together. Do not seat yourself in the place of one who has risen, unless you see that they have no intention of returning to the seat they vacated.

A lady has a right to omit whom she pleases from her entertainments. No one has a right to ask her reasons for such a course. Do not permit a gentleman to remove a bracelet from your arm, or a ring from your finger for the purpose of examination. Take them off, and hand them to him.

TO FORGET IS TO APPEAR IGNORANT

A lady will not strike a gentleman with her handkerchief or tap him with her fan, or lean over his shoulder, or pat him on the back.

Do not lean your head against a wall. You might soil the paper.

The hostess does not leave the room so long as any visitors remain.

To introduce a person who is in anyway objectionable to a friend is insulting.

Giggling, whispering, staring about, in church is a mark of ill-breeding. Remaining seated while the congregation rise is rude. Observe all the forms of the church and follow them as closely as consistent.

Do not draw near the fire, when calling, unless invited. A lady can call on a gentleman in his room if he is a confirmed invalid, but in no other case.

When you are invited verbally to dinner, it means a very uncere-
monious affair, and plain dressing, with early hours.

Do not attempt to attend to the wants of a lady who already has an escort. It is a piece of impertinence to do so.

At a party consisting of gentlemen, the host is the master of ceremonies. He alone has the right to call for toasts and songs.

Nicknames are unknown in good society.

DON'TS

Don't laugh when a funny thing is being said, until the climax is reached.

Do not go into company smelling of onions or garlic. They are offensive to most people. A tobacco breath is not much admired, either.

Do not eat all on your plate, and do not clean it up with your bread. Do not eat all of the soup in your bowl.

When a gentleman goes to a ball without a lady he must place himself at the disposal of the hostess, and dance with any ladies she selects for him.

A lady at a ball should not burden a gentleman to hold her gloves, fan and bouquet while she dances, unless he is her husband or brother.

Amateur musicians should commit a few pieces to memory. If they carry music along, it has an appearance of conceit, but if they are asked to play or sing, it is ungracious to refuse.

Do not place your arm on the back of a chair occupied by a lady.

Ladies do not pass in or out of the general entrance of a hotel, but by the ladies' entrance only.

Ladies can make each other's acquaintance in the hotel parlor, or at the table. It is optional with them how far it is carried.

It is not polite at a wedding to congratulate the bride. She should receive wishes for her future happiness. The bridegroom is the one who is to be congratulated. He is the fortunate one.

When servants at a hotel are disrespectful, lay a complaint before

the proprietor. Orders to servants should be given in a pleasant tone, without a shade of familiarity.

It is customary to add the words, "Without further notice" to a funeral invitation given through the papers.

Children should not be brought into the drawing-room to see visitors, unless they are asked for.

Blowing soup or pouring tea and coffee into the saucer to cool it is evidence of a lack of knowledge of the usages of good society.

MORE DON'TS

Do not form friendships hastily. Violent likings often lead to as violent dislikes.

Do not claim acquaintance with any one on the score of having met him at a friend's house.

In rising from a chair a lady should not raise herself by pressure on the arms. Only an old or feeble person can do that with propriety.

Children should never occupy the most desirable chairs or seats. A child should never take its seat until all its elders are placed in position.

When you give a friend a book do not write their name in it unless requested by them to do so.

Do not whistle in the street cars or in a room, or in the elevator or in fact anywhere when you are in the presence of others. There are professionals who make their living by whistling. You are not one of those.

Do not call on any lady at an hour when she is presumed to be



OUT FOR PLEASURE

engaged in her household avocations. A lady should not call upon a gentleman at his office, unless she is there upon a business matter.

Do not ask any one about their personal or private affairs.

It is very improper for a husband and wife or any engaged couple to dance together all the evening.

Do not write long letters of condolence to those in affliction, or give them a sermon, advising them to bow to the will of Providence.

If a person does you a little service, do not murmur in softest tones "Thanks!" but speak plainly and openly, "Thank you, madam!" or "Thank you, sir!"

A gentleman should leave his umbrella, overshoes and overcoat in the hall, as also his hat and cane. He should not remain over ten to fifteen minutes in making a formal call.

To look over the shoulder of another is rude. So is the fashion common to some of looking over a newspaper which a neighbor in the street-car is reading.

INCONSISTENCIES

The only gifts which should pass between ladies and gentlemen who are not relatives are books, flowers, music and confectionery.

Do not allude to a present you have made. Wait to have it acknowledged.

Ladies should never adopt the ungraceful habit of folding their arms, or of placing them akimbo.

To pencil your sentiments in a borrowed book is rude.

If you chance to use a foreign phrase, don't translate it. It is equivalent to saying, "You don't know anything."

The man who insults his inferiors or those who are weak is simply a coward.

A gossip is more or less malicious and uncultivated. If nothing worse, she is empty-headed.

When walking with a lady, find out before you start if she has any preference as to the route.

To write a letter of congratulation on mourning paper is rather inconsistent.

If strangers are in a room when a caller leaves, a slight bow in passing out is sufficient recognition.

CHAPTER XXXV.

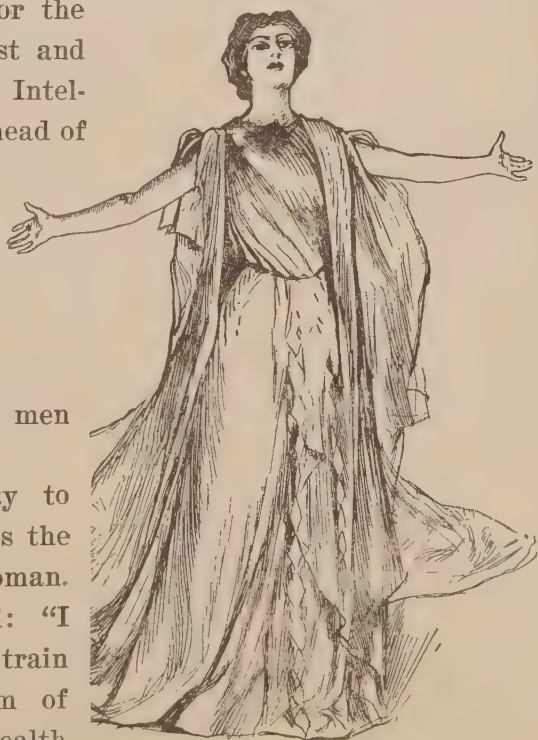
GRACEFUL DEVELOPMENT OF THE BODY

"Grace is to the body what good sense is to the mind."

—LA ROCHEFOUCAULD.

THERE has been in no other age culture to be compared in results with the Greek culture. Never has there been such mental or physical education. When we come to examine them, we find their basis was physical culture. In that is the secret of their success. Greece has given us representative men in every department. We point to Athens for the greatest orator, for the greatest poet, for the greatest sculptor, for the first and greatest mental philosopher. Intellectually, Plato stands at the head of all the philosophers of the world. Let us not forget, then, that that which made the Greeks what they were two centuries ago was the natural result of physical culture, and can again make men great.

In social life the ability to gracefully express one's self is the greatest charm of man or woman. The Rev. Chas. Spurgeon said: "I believe that every man should train his body under some system of culture; first, because of the health



it affords; second, because of its educating effects; third, because of the advantage it gives a man over others for usefulness."

Physical culture is "conscious effort to improve the body," and since the body is the only means of expression for the individual life, it is necessary to train the body until it is absolutely under the control of the will.

"Know thyself" is an important maxim for us all, and especially is it true for girls.

All are born with the desire to become attractive—girls especially want to grow up not only attractive, but beautiful. Right here we want to impress the different kinds of beauty. Some girls think that bright eyes, pretty hair, and fine clothes alone, make them beautiful. This is not so; real beauty depends upon good health, good manners and a pure and intellectual mind.

In this living, moving world, we all have a desire to live a joyous, happy life and look forward to coming years with hope and pleasure. Should we do anything to injure health, we would see nothing in the future but toil and hardship. But no matter how we feel, we must live on.

HOW TO OVERCOME IMPERFECTIONS

There is but one method to pursue in overcoming imperfections of the body, and that is by drill. Suggestion and teaching are helpful, but the drill we must apply if we would have a perfect physique. Any thought that is brought about to overcome defects will doubtless for a time cause self-consciousness, but better self-consciousness for a time, if it result in a cure, than to be always hampered with imperfect mechanism.

To produce an ideal body, the best of which the individual is capable, and through which shall be, as Ruskin says, "the soul made visible," is the task Physical Culture has to perform.

THE EFFECT OF POISE

Poise means the muscles brought under the control of the will. The body must be poised before it can act with intelligence. From it radiates

all motion, therefore the poise of the body is of the utmost importance. It is truly said that "there is no thought possible without a corresponding change in muscle-tension. This is the basis of those slight movements that constitute mind-reading, which is in reality muscle-reading. The two are inseparably connected—when we educate the brain we educate the muscles."

Movements of self-control are termed Educational. Free exercises—so-called to distinguish them from exercises dependent on apparatus—have the advantage that there is little opportunity for overwork, since the weight lifted must keep proportionate to the individual. Free exercises are usually taken standing, and good equilibrium is the result.

Free exercises develop in the individual a consciousness of his body, of its strength, and of his ability to use it. This creates that knowledge of power which forms the basis of courage and good bearing.

The feet, the support of the body, have three natural divisions—toes, instep, and heel. The weight of the body may be carried over the toes, over the heel, or exactly between the two. With the center of gravity over the instep, the poise is normal; tending toward the toes, active; toward the heel, passive.

When the center of gravity is carried directly over the instep—the arch of the foot—with the line of the body unbroken, we have normal poise.

EXERCISES TO DEVELOP EASE

(The count should be four.)

Exercise Number One.

1. Stand erect, heels together, toes at an angle of 30 degrees, weight of the body over instep, or normal position.
2. Shift weight slowly backward to heels, keeping toes on the floor and the line of the body unbroken.
3. Shift weight to toes, not allowing heels to separate.
4. Shift weight to insteps, or normal position.

(Repeat twenty times.)

Exercise Number Two.

1. Normal position, arms at side.
2. Shift weight slowly to heels, arms folded on chest.
3. Shift weight slowly to toes, heels together and raised slightly from the floor, arms extended horizontally, elbow straight, arms at sides.
4. Bow weight to normal position, arms at sides.
(Repeat twenty times.)

Exercise Number Three.

1. Normal position, arms at sides.
2. Advance right foot and weight, right hand extended, as if in greeting.
3. Shift weight to left foot, right hand repelling.
4. Normal position, left foot brought to right, arms at sides.
(Repeat twenty times.)

Exercise Number Four.

1. Normal position, arms at sides.
2. Advance right foot and weight, arms raised above the head, palms upward, fingers touching, framing the head.
3. Bow weight to left foot, arms hanging in front, hands loosely clasped.
4. Right foot to left, normal position, arms at sides.
(Repeat twenty times.)

Note.—In the above exercises, hold the head balanced over the spine, not drawing the chin in, but holding the head free. Make the line from the shoulder to the belt a long line, not by throwing shoulders back, but by keeping hips under shoulders.

EXERCISES TO DEVELOP THE CHEST

Exercise Number One.

Stand perfectly erect, heels together, arms extended straight to the

front, palms touching; now separate palms and let the arms sweep backward, at the same time inhaling deeply. When the lungs are well expanded the operation is reversed, the arms being brought to the front position and the breath exhaled.

(Repeat ten times.)

Exercise Number Two.

Stand perfectly erect, heels together. Drop the arms close to the hips, then raise them above the head without bending the elbows, exhaling—inhalation as the arms are dropped to the hips.

(Repeat five times.)

Note.—If the head is held well poised over the spine, not resting on the chest, and the body brought to its utmost height, the bearing will be distinguished and dignified. Most occupations tend to bring the head and shoulders forward, cramping the chest. Only by conscious effort until good positions are established as a habit can this tendency be corrected.

EXERCISES TO POISE THE HEAD

(The count should be four.)

First Exercise.

1. Normal position, crown of head in a line with instep, bearing weight, hips, and shoulders.
2. Exhale slowly, and bow the head forward till the chin touches the chest.
3. Inhale slowly, and bend the head backward.
4. Bring head to normal position.

(Repeat twenty times.)

Second Exercise.

1. Normal position, head turned towards the right shoulder.
2. Normal position.
3. Normal position, head turned towards left shoulder.

4. Normal position.

(Repeat ten times.)

Third Exercise.

1. Normal position, bow head to chest.
2. Roll head towards right shoulder and over spine.
3. Roll head towards left shoulder and center chest.
4. Head raised to normal position.

Note.—In this exercise the head should describe a complete circle, the eyes closed on first count and opened on four.

(Repeat ten times.)

Fourth Exercise.

1. Normal position, raise arms perpendicular to body at shoulders.
2. Bend elbows and touch finger-tips at back of neck.
3. Touch finger-tips, palms upward, on crown of head, stretching the body to its full height.
4. Normal position.

(Repeat five times.)

TO CORRECT DEFECTIVE SHOULDER-BLADES

(The count should be four.)

Exercise Number One.

1. Normal position, raise arms straight at the sides, palms toward head.
2. Bend elbows and touch finger-tips at back of neck.
3. Press elbows back and chest forward.
4. Normal position.

(Repeat five times.)

Exercise Number Two.

1. Normal position, raise arms perpendicular to body at shoulders, palms up.
2. Describe a segment of a circle toward the front, touching the fingers.

3. Retrace circular movement and gradually press arms toward the back, keeping shoulders well down.

4. Normal position.

(Repeat five times.)

TO CORRECT UNEVEN SHOULDERS

When right shoulder is the lower.

1. Normal position, placing finger-tips on shoulders.

2. Force the shoulders down as if weight were suspended from elbows.

3. Thrust the right hand up and the left hand down.

4. Normal position.

(Repeat ten times.)

Note.—If left shoulder be the lower, in third count reverse the directions.

After becoming reasonably accurate in these exercises, they can be made even more beneficial by making of them breath-control exercises, always being guided by the

RULE FOR RESPIRATION:

Exhale the breath when the lungs are contracted. Inhale the breath when the lungs are expanded.

BEAUTY VERSUS HEALTH

Charles W. Emerson, in his work entitled "The Emerson School of Oratory," says: "The Greek sculptors have shown us what God meant physically when he created man. Beauty and health cannot be divorced. That which produces health produces beauty; that which produces beauty will produce health. * * * One of the most important functions of muscular exercise is to assist the arterial system. The heart, unaided, cannot perform all the work of carrying the blood through the system. The heart is assisted by the arteries, and they are prompted to healthy exercise by the effect produced upon them by the muscles when in action. The arteries can be assisted by any muscular exercise. Any form of exercise is better than no form at all, but I believe those motions the

most helpful which are at the same time the most beautiful. All nature's lines are curved lines. The curved line is the line of beauty." In another place, when speaking of the

SOUNDNESS OF THE BRAIN

Emerson again says: "One of the most encouraging signs of these times is that people are coming to recognize that there is no virtue in being sick. The time has been when life was considered unholy, but vitality is as precious in the sight of God as is intelligence. Soundness of brain depends upon soundness of body. There is no such thing as a sound mind in an unsound body. The unsoundness of mind may not be very apparent, but it is actual. The test of the health of the body is happy sensation continuous. We are responsible to God for our bodies."

Such authority as the above should be sufficient to persuade us all of the benefits of physical culture. It is indeed a great blessing that pupils can now avail themselves of the opportunity of attending good schools of oratory, for hand in hand with oratory is taught that development of the whole body which makes men as gods and women as goddesses in society.

CHAPTER XXXVI.

UNSELFISHNESS—THE KEY TO GRACIOUSNESS

“Teach self-denial, and make its practice pleasurable, and you create for the world a destiny more sublime than ever issued from the brain of the wildest dreamer.”

—SIR WALTER SCOTT.

THE first requisite to graciousness of manner, that sweet and gentle courtesy that wins all hearts, is forgetfulness of self. No one is impervious to the charm of affability, and no one can deny its power to conquer the hardest and most stolid nature.

Lillian Whiting says, “To be courteous to one’s peers is all very well, but it is fairness and courtesy and consideration to those in dependent or limited conditions that constitutes the true test of the gentleman or the lady. It is in this that the inherent aristocracy of good family and good breeding is revealed. True aristocracy is not at all a matter of possessions, but of quality of spirit. Its range will never be found by statistics of the income tax. It is written in another language. When the street-car conductor with gentle courtesy raises a woman’s umbrella, holding it over her as she steps off in the rain; or when the boor, though he be a multi-millionaire, rudely bars the way and allows people to pass as best they can with no consideration from him,—who is the gentleman? who is the true aristocrat? When the hostess selects her guests on the basis of those who can entertain sumptuously in return, or on the basis of agreeable social qualities,—which is the most truly aristocratic?”

It may seem like a contradiction to assert that this delightful quality can be implanted and nurtured in a child’s heart, and yet to say, that there have been examples where it was inborn and did not need fostering care. Instances without number can be given where an humble peasant has shown a fine breeding which the proudest grandee might envy. And this is a proof of the statement that to be really gracious the heart must be entirely free from self-love.

A disposition to make every one at ease lends a brightness to the face and a gentleness to the manners that nothing else can give. This graciousness is illustrated in the lives of some of the world's greatest men and women.

GIVING ONE'S LIFE FOR ANOTHER

Professor Drummond, in "The Greatest Thing in the World," calls special attention to the fact that much of Jesus' time was spent in doing kind things. "To love abundantly is to live abundantly."

What could be more exquisitely unselfish than the dying general who, when a cup of water was brought to him on the field, after the battle, seeing a common soldier who lay wounded and helpless a few feet away, whose wistful, longing eyes followed the cup with eager desire, said to the poor fellow, passing him the water, "Take it; thy need is greater than mine."

What is more engaging than a girl's thoughtful care for others? It makes her presence a perpetual dispenser of gladness. And the lady whose greeting as a hostess sets you at ease—does it not drive away the crust of hardness which was forming round your own?

The man or woman who possesses gracious manners is unworldly. Little do policies and expediencies concern them. They are not of the sort that bids for popularity. With them nothing is desirable save that which is true and worthy. Loyal to their highest instincts, they move through the world like "some bright, particular star."

A lady of gracious manners is never found encouraging ill-natured gossip, nor does she frown upon the awkward or those unaccustomed to the usages of society. Instead, kindest smiles and her genial words encourage and instruct them unconsciously. They are the prime movers in that good work whose results shall be far-reaching—even eternal. Unselfish and noble, generous and free, they will purify the weak-hearted and lift up the feeble.

WORDS OF PRAISE

To leave unsaid those words of appreciation which we should have

said, and to leave undone those things we ought to have done, is perhaps a greater wrong than to do a thing we ought not to do.

When a truly unselfish person meets one in need, and with a silent comprehension of his sufferings, brings into play that beautiful unselfishness, the key to all graciousness, then does he fulfill the command, "As oft as ye have done it unto the least of these My little ones, 'ye have done it unto Me." To be kindly and to be interested in everything that interests others, no matter how dry in itself; to have a quick word of praise; to be ready with the justification of the unfortunate—to be all this and far more, as the unselfish one always is, is a great and glorious mission. And to such the world must ever pay the homage of admiration and respect.

A CHRIST-LIKE CHILD

A stately mansion, bright and gay
With festal light, made darkness day
Far up and down the dusky street
That Christmas night, while hurrying feet
Sped swiftly by, nor scarce delayed
For all the dulcet sounds that strayed
In merry measures from within,
Where harp and flute and violin
In soft accordance, wild and sweet,
Made music for the dancers' feet.
All silken-clad those feet that kept
That time and tune, or lightly stept
From room to room, from stair to stair;
All silken-clad; while standing there
Shut from the summer warmth and cheer,
The silken perfumed atmosphere

Of wealth and ease, a little maid
With beating heart, yet unafraid,
Enchanted, watched the fairy scene
Between the curtains' parted screen.
The fierce north wind came sweeping past
And shook her with its wintry blast;
The frosty pavement of the street
Chilled to the bone her ill-clad feet;

Yet moment after moment fled
And there she stood, with lifted head,
Her eager eyes, as in a trance,
Fixed on the changes of the dance,
Her eager ears still drinking in

The strains of flute and violin;
And still, as sped the moments past,
Colder and colder swept the blast.

But little heed had she, or care,
Her glance upon one vision fair,
One vision, one, beyond the rest—
A girl with roses on her breast,
And with a look upon her face,
The sweet girl-face of Heaven's own
grace,
As through the dance she smiling led
Her youthful guests, with airy tread.

"Ah, would she smile on me like this
And would she give me kiss for kiss
If I could stand there at her side?"
The wistful watcher softly cried.
Even as she spoke she closer crept,
Upon the broad, low terrace stept,
And nearer leaned.—Just then, just there,
A street light sent a sudden flare

Across her face.—One startled glance,
And from the changes of the dance,
With beating heart and eyes dilate,
The girlish mistress of the fête
Sprang swiftly forth.—A moment more
And through the window's open door
Another guest was ushered in.
Her lip was pale, her cheek was thin,

No costly robe of silk and lace
Appareled her, and on her face
And in her dark, bewildered eyes
A shock of fear and shamed surprise
Did wildly, desperately gleam,
While here and there, as in a dream,
She vaguely heard, yet did not hear,
The sound of voices far and near.

She tried to speak: some word she said
Of all her troubled doubt and dread,
Some childish word—"what would they
do?"

Then all at once a voice rang through
Her troubled doubt, her troubled fear,
"What will they do, why, this—and this!"
And on her cold lips dropped a kiss.

And round her frozen figure crept
A tender clasp.—She laughed and wept
And laughed again, for this and this,
This tender clasp, this tender kiss,
Was more than all her dream come true
Was earth with Heaven's light shining
through,
Was Christ's own promise kept aright—
His word fulfilled on Christ-day night!



CHAPTER XXXVII.

THE POSSIBILITIES OF WOMEN

"I have ever held it as a maxim, never to do that through another, which it was possible for me to execute myself."

—MONTESQUIEN.

WOMAN'S culture is a subject of vast importance and interest. But it is a well-established fact that the time is here when the opportunities for more thorough culture are available to women as well as men. One of the chief obstacles to woman's higher culture lies in the superficial character of her past studies, and to the opposition of a certain class of men whose misconception of the true elevation of women leads them to regard all who seek for a wider field as masculine and unlovely.

But an honest examination into the daily lives of some of the most domestic and exemplary mothers and wives, whose souls have expanded under the sunlight of a more finished education, will speedily satisfy such critics and carpers that a thorough education does not militate against the performance of whatever duties fall to the lot of any woman in her social or business life, but on the contrary, fit her for their more intelligent and conscientious discharge.

FIT WOMAN FOR HER SPHERE

The woman who realizes how vast are her responsibilities, and who asks advice from those who are more experienced, or shall we say, wiser than herself, has taken the first step toward developing her own higher self, and through this means, rendering herself better able to bring out what is best in the mental, moral and physical nature of those around her. The intellectual achievements of men have been so many and have followed each other in such rapid succession, that a corresponding advance is called for in women, else will they fall far behind the level of men, and cease to be the companions of those whom they wed—rather

will they sink into the petted darling or the household drudge. The higher education which we would demand for women is one which will render them able to train the children intrusted to them and become the confidants and advisers of the husband, entering into his plans, cheering his heart by sharing his cares, and by sensible suggestions and wise counsel, becoming a veritable "helpmeet."

ENTERING THE PROFESSIONS

Education is not, as some suppose, the means that leads women into professional life. All men who are college bred do not adopt the callings for which they are prepared. But if by any chance they are called upon to carve out their own life-work, are they not infinitely better able to become successful than the unfortunate lover of pleasure who has no such resources? A professional education for women is an advantage, and many writers of excellent judgment advocate the admission of the gentler sex to those professions which hitherto have been open only to men. There is no fear that the choice of any calling which a woman has a taste for, will either unfit her for a home-life or will tend to make her coarse or repulsive. The world is full of true ladies who pursue their daily avocations, whether in managing a large business or attending to the details of a comparatively small one, in a modest, self-respecting way.

SHERIDAN'S VIEWS

The first man in England to awake to the necessity of giving women a national education was Sheridan. He saw their power and the influence they exercised, and he lamented the lack of higher culture. He said, in this connection:

"Women govern us; let us try to render them perfect; the more they are enlightened, so much the more shall we be. On the cultivation of the mind of women depends the wisdom of men. It is by women that nature writes indelible lessons on the hearts of man."

To Peter the Great, of Russia, do the women of that land owe what means they enjoy for freedom in social and public life. Before his reign they were kept in jealous seclusion. Her position had ever been one of



AUTOMOBILE DRIVING

Since the automobile has come into use it is interesting to know that it is quite as good taste for a lady to drive as for a gentleman.

hardship and contempt, for the ancient Slavs considered women as evil spirits, against whose influence they could not be too well protected. The Tartars always regarded her as an inferior being. Peter the Great very abruptly changed this order of things, and gave them liberty to act and think for themselves. Only in America are women permitted such a degree of equality as the Russian women enjoy; but we are also accorded here a chivalric regard, such as no Russian can ever be made to feel for women.

THOROUGH EDUCATION

Boys and girls should receive the same sort of an education; one that will strengthen all the faculties of the mind and bring them into play. This education comprises manners, habits, and discipline, and there is no reason why the same course of studies should not be followed by both sexes. And here higher culture steps in to show its opponents how far superior it is to the superficial smattering of so many branches as are usually thrust upon the young. Limit the number of studies—select those which will best instruct, see that they are thoroughly mastered, and thus lay a solid foundation for that mental and spiritual training which each one needs to help in the formation of character. It also gives them more ability to train themselves for any stated work, and increases their independence so that they need not enter into a foolish or loveless marriage, as the only escape from a life of loneliness or care. And here a word is fitting regarding the physical growth. Any system of education that arrests or distorts her full development, physical as well as mental, is based on error, nay, is a crime. Too great strain is often imposed upon the young of both sexes, and serious consequences result. The higher culture which we should aim for takes into account the physiological principles, and helps them to produce a harmonious growth that will enable them to attain to a grand ideal, the hope of future generations.

OPPOSING HIGHER EDUCATION

Were the true aims of higher culture understood, it would be universally embraced and preached. But to many it seems merely an

increase in the quantity of studies followed, and in wild and visionary schemes, which can never be realized. This is not so. All of the methods of instruction have flagrant faults, and these can only be corrected by the practical idea of higher culture—a broader and more thorough course that shall produce larger results, both financially and morally. The woman who is a student of higher culture is better able to cope with the varied and vexing questions that continually present themselves. Political economy would no longer be a sealed volume to them. As women of means they would transact business with more knowledge and less risk of being defrauded. As wives and mothers an understanding of the laws of hygiene would help them to ward off or relieve the ills they find about them perpetually. They would not exhibit that ignorance in the training of their offspring so lamentable in many cases. The laws of ventilation, of health, would not be permitted violation until sickness and death came stalking in. In myriads of ways the higher education we clamor for would prove a “blessing in disguise.” To men a woman would stand as the embodiment of all that is pure and true. They would acknowledge her superiority in all those virtues that endear women to good men. With these grand aims carried out faithfully, many annoying problems of social life would be swept aside, the world would be better, and both sexes would arrive at the true dignity of life—the one thing most to be desired—a perfect manhood and womanhood.

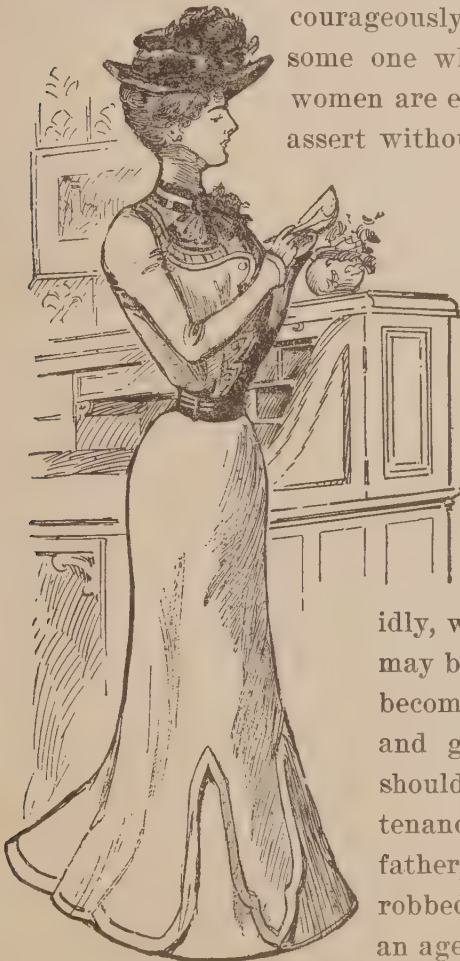
CHAPTER XXXVIII.

WOMEN IN BUSINESS

"Women, so amiable in themselves, are never so amiable as when they are useful."

—COBBETT.

A BOOK of the comprehensive character of this work must reserve a place in which to speak a few words for the women who have taken their stand on the broad plane of action, and who are found in so many departments of labor, toiling bravely and courageously for their own sustenance, or for some one who is dependent upon them. These women are entitled to the highest respect, and we assert without fear of contradiction, that it is a guarantee of the morality and virtue of a nation when it extends its hands to the honest womanly worker and vouchsafes equal protection to her in her chosen vocation, with her brother or father who has hitherto borne the brunt of that conflict ever waged by the bread-winner.



In a land such as ours, where fortunes are made and lost so rapidly, where the wealthy merchant of to-day may be the poor man of to-morrow, it often becomes absolutely necessary that the fair and gentle daughter or the loving wife should contribute something to the maintenance of a home, or the care of an invalid father, whose reverses and anxieties have robbed him of strength and ambition at an age when he should be enjoying rest.

QUALITIES THAT WIN ESTEEM

Lillian Whiting says, "The qualities that win esteem in the drawing-room win esteem in the counting-room. In the world of affairs, as in the world of home and society, there is no success worthy the name for the woman who is not a lady, and there is no more excuse for her not being a lady in any contact with the world of affairs than there is for her failing to be one in social life. In fact, the refinement, the courtesy, the good breeding, the sweetness of spirit that make a woman esteemed socially are indispensable to her success and to her winning and holding the esteem of her associates, or of those with whom she may come in contact in the activities of life. In the increasing avenues of industrial labor opened to women, and pre-empted by them, there is not one in which refinement, delicacy, and courtesy will not prevail over self-assertion, aggressiveness, selfishness or rudeness. It is the gift and grace of womanhood that she may win. Why, then, should she renounce this higher and finer prerogative to descend into strife and demands? She may win a thousand things where she could not command, merely by force, even one."

COMPELLED TO EARN A LIVELIHOOD

However much men may declaim against women for working in offices or shops, it is an undeniable fact that most of those who seek positions are compelled to do so. Then why should men antagonize them? We are not speaking of the frivolous girl who works that she may have more money to spend in dress and ornaments, and who is keeping the girl who needs that work out of a chance to earn an honest living; but of the conscientious, self-respecting, refined young lady who sees the necessity of self-denial and activity, and who modestly but firmly asks for work, that she may become a factor in the world's great workshop, and an aid and a comfort to those who need her help.

A LIFE-WORK

Another objection which men bring against their sister laborers is that they do not intend to make their calling a lifework—that they are

aiding over the years till they can find a husband, and that from this fact alone they do not make themselves thorough and competent workmen. We are fearful that this cause of complaint is just, and therefore it should be no longer a ground for complaint. The remedy lies in the hands of women. Acquaint yourselves thoroughly with the occupation which you have chosen. Act and work as though it was to be continual, and if marriage comes to you (and it is only proper and natural that a home should be preferred to a public life) then some other girl will stand ready to take your place, whose fidelity to business will entitle her to the respect of her employers and associates.

ETIQUETTE IN BUSINESS

Many young ladies accept employment and do not realize that they are paid for doing work—not for posing or giggling in office hours, or receiving attentions from their associates. If you are reproved for carelessness or an error, do not pout and talk about your employer, behind his back. When you assumed the duties of office work you came under precisely the same rules as those which govern the male employees, and should do your part as faithfully as they are supposed to do.

Do not make your own hours and come sauntering in ten or fifteen minutes late. Take precisely the amount of time allotted to you by the rules of the office for your nooning. Do not leave your desk and engage in conversation with the other employees, either male or female. You not only bring the displeasure of your superiors down upon you, but subject yourself to ridicule by those whom you thus distinguish, who will, to a man, make remarks about the “soft cinch” you have, “the way you kill time,” etc. Don’t shut your eyes to this truth.

MODESTY ADMIRE

A young lady who works in an office, in any capacity, meets many strangers. In all your dealings be reserved, modest, and self-reliant. Do not presume to dictate, to suggest or to jest with any one, and if a tendency to this is shown, check it at once. You must exact respect, and your value as a work woman will be greatly enhanced thereby.

DRESS FOR BUSINESS

Do not make the mistake of dressing expensively or showily in business hours. Wear quiet colors and pretty neck adornments. You need not assume a sombre or unbecoming garb, but elegant silk waists, expensive jewelry, gaudy skirts are entirely out of place in business.

LOUD TALK

Never speak in loud or boisterous tones. If you have occasion to address your employer, asking instructions, do so in a low tone, and approach him when he is least engaged and best able to attend to you.

Do not permit him to pay you compliments. A self-respecting girl will make him understand that they are offensive. Never accept an invitation to dine with him. It is an attention which he would scarce think of bestowing upon a male clerk, and there is no reason why he should extend it to you.

Be attentive to your business, and if you are asked to perform some extra duty, even though it may not belong to your province, comply politely. Make yourself useful to your employer and you will not be the loser. Keep a calm, polite demeanor always. If a stranger enter the office, and there is no one to address him, step forward and inquire his business and inform him when the proper person will be in whose duty it is to attend to him. When any one is at the telephone, do not try to keep posted as to the conversation. It does not concern you in the slightest, else you would be summoned.

CHAPTER XXXIX.

REAL AND FANCIED WRONGS

"Beauty is never so lovely as when adorned with a smile, and conversation never sits easier upon us than when we now and then discharge ourselves in a symphony of laughter, which may not improperly be called the chorus of conversation."

—STEELE.

THERE comes to nearly every individual at times in life hours of suspicion, envy, gloom, distrust and even hatred. In order to make these hours as few as possible, and to make the rallying from them a permanent one, let us look them square in the face and see what is their cause and how they can be overcome

OVERCOMING GLOOM AND HATRED

Wrongs of every nature, whether real or fancied, warp the judgment, sour the disposition and render those who possess them unlovable to all with whom they come in contact. Until these faults can be mastered, one will always appear to disadvantage.

If anyone has really done you an injustice—if they have wronged you—forgive them and bury the sorrow so everlastingly deep as to make it impossible to unearth it again. This is God's way. It is some times hard to do, but it can be done. Read over many times what Charles Fillmore says on this subject. I reproduce his remedy below. Where the words first appeared, I know not, or whether they have been preserved at all in book form, but this I know, that a prominent physician in Chicago has had hundreds of them printed and given a copy to each patient who comes for advice. Try Mr. Fillmore's remedy and see the effect.

GUARANTEED TO CURE EVERY ILL

"Sit for half an hour every night at 9 o'clock and mentally forgive every one against whom you have any ill-will or antipathy. If you fear or are prejudiced against even an animal, mentally ask

forgiveness of it and send it thoughts of love. If you have accused any one of injustice, or talked about them unkindly, or criticised them, or gossiped about them, withdraw your words by asking them in the silence to forgive you. If you have had a falling out with friends or relatives, are at law or engaged in contention with any one, write letters of forgiveness and withdraw all proceedings that will tend to prolong the separation. See everybody and everything as they really are, Pure Spirit, and send them your strongest thoughts of love. Do not go to bed any night feeling that you have an enemy in the world.

"Be careful not to think a single thought or say a word that will offend. Be patient, loving and kind under all circumstances. You can do this if you are faithful to the Silent Hour, because there you will be helped to overcome the selfishness of the carnal sense.

"There is an immutable law lying back of this. God is Love, and Love is manifest as life. God is thus manifest in and through all His creations, and if we do aught to cut off the love of any person we are cutting off the love of God, hence the life that flows through all. When we by withdrawing from our fellows in any way cut the cords of love that bind us together as men and women, we at the same time sever the arteries and veins through which the Universal Life flows. We then find ourselves mere bundles of strained nerves, trembling and shaking with fear and weakness and finally dying for lack of God's love. But the omnipresent Spirit ever seeks to flow into and stimulate us in every faculty. We must, however, by our words and acts, acknowledge this all-powerful Presence as the moving factor, because we each have inherent free will which welcomes or rejects all things—God, even, not being excepted.

"Self-condemnation is also a great error and leads to dire results. If you have accused yourself of ignorance, foolishness, fear, sickness, anxiety, poverty, anger, jealousy, stinginess, ambition or weakness, or if you are melancholy and indulge in the "blues," ask forgiveness for each of the loving Father, in whose perfect image and likeness you spiritually are. Say often to this Holy Omnipresence:

"I do now sacrifice these human limitations unto Thee, O Father. I am obedient unto the Law of my Being, and I know that in Thee I

am brave and true, energetic and wise, pure and perfect, strong, rich and courageous. Thou art my Almighty Resource and I do trust Thee utterly!"

FANCIED WRONGS

For fancied slights there is no better remedy than the open air. Trust to the atmosphere of heaven to blow away the discord. Do active work and fill the mind with that positive good which excludes evil.



THE WHOLE HOME MADE MISERABLE.

Send out thoughts of love; love to those whom you fancy have done you wrong, and love to God as well.

REPAIRS

There are people who, like a machine, need to undergo continual repairs. Left to themselves, they rust and get out of gear. They imagine themselves neglected unless they have constant attention. If not invited on every occasion, they imagine they are being slighted and put on injured airs. This injured person is always finding some new grievance and

so has to be pacified over and over again. Such people are social

problems. The only treatment available is that from within, not without. The overcoming one must do for himself. Life is too short for petty, selfish broodings. Overcome it now before the suffering is made greater. Go to your heavenly Father and ask for His help, then live persistently in the silence of love, peace and faith. No friendship is worth the having that is not self-respecting. Hold the right purpose and no matter how unjust the other may be, in the end, you will conquer. It is the law.



CHAPTER XL.

HIGHER CULTURE

“Every man has two educations—that which is given to him, and the other, that which he gives to himself. Of the two kinds, the latter is by far the most valuable. Indeed all that is most worthy in a man, he must work out and conquer for himself. It is that, that constitutes our real and best nourishment. What we are merely taught, seldom nourishes the mind like that which we teach ourselves.”

—RICHTER.

THE receptivity of every individual to higher culture is unlimited. He receives from his thoughts and environment the good or bad, the pure or impure, according to circumstances. With the great, the thoughts and manners easily become great. With the low, the thoughts and manners become low, and so it was that poor dog Tray got into trouble because of the company he kept. “He that walketh with the wise men shall be wise, but a companion of fools shall be destroyed.”

The child from his earliest understanding should be taught to realize his divine origin, his capabilities, and his final promotion, not, however, by being reared in the lap of negative resistance, for the soul that has never been touched by sorrow, passion or temptation, cannot comprehend higher culture. There is a vast difference between innocence which has never met temptation and temptation itself.

CULTIVATE SELF-FORGETFULNESS

Self-denial or forgetfulness of self should be the first lesson taught. The thought of self always brings into the household inharmonious conditions. To the individual it collects and hoards up a volume of conditions that must sooner or later descend like an avalanche upon him. Unless a child is taught to forget self, the home atmosphere becomes surcharged with the complainings and repinings—and so on through the period of one's home development, each and every year adding to the discomfort of the family, until at last he carries it into business and politics, where he depresses all with whom he comes in contact,

CULTIVATE COURAGE

"Courage is nothing but knowledge," says Emerson, and the fairest fortune that can befall man is to be guided by his higher self to that which is truly his own. Courage leads one on to heroic deeds, even to victory. It stimulates the soldier to a bravery that ends in death if need be, and urges the sailor to the rescue of the helpless and perishing. Courage strengthens the mother's fainting heart and imbues her with renewed life that she may fight the vicissitudes and privations that have come to her and her little flock. Courage puts vigor into the heart and sparkle into the eye. Courage enables the soul to go bravely on in spite of the rocks and shallows, the breakers and the billows, until, like the Elder Brother, one can say when promised the kingdoms of the world and the glory of them, "Get thee hence, Satan."

CULTIVATE JUSTICE

Justice is the exponent of all things right and proper. It conforms to no rule but circumstance; and decides only by man's consciousness. Make it your umpire, your arbitrator and your peace-maker.

KEEP PURE IN HEART

Virtue is an inspiration. Like a divine gift, it becomes the dew of early morning, sweet, delicious and cool, a well-spring of eternal joy. It erects the safe-guard of protection around the young and unwary. It establishes homes and builds household altars. It makes pleasantness and peace and gladness in the hearts of all men.

"Whatsoever things are pure, true, lovely and of good report, think on these things." Think you that the boy or girl trained in right thinking and pure speech can any more defile the sweet air of heaven than can the bright, rippling mountain stream pollute the river in the valley below? Clean speech, tender words and gentle sayings make the world a paradise.

CULTIVATE TRUTHFULNESS.

Of all the ills that man creates for himself the worst is that of false-

hood. It lowers and debases, it perjures and pollutes, it robs and it cheats; not the one to whom the lie is directed, but the one from whom the falsehood emanates. Let all one's sayings be golden, else silence were better.

"The lips of truth shall be established forever, but a lying tongue is but for a moment." "The sincerity of the man reaches to his sentences." Every word that he utters colors the atmosphere about him. Therefore let every man speak wisely and well for we are persuaded "that a thread runs through all things and all worlds are strung on it." "It is not that which goeth into the mouth defileth a man, but that which cometh out of the mouth; this defileth a man." Cultivate calmness of speech and hearken unto the words of righteousness, for they shall be unto thee as a lamp that lighteth thy soul. Heed not the boisterous and unseemly talk of the accuser, the defamer and the contentious, but let thine own speech be such that it "shall distill as the small rain upon the tender herbs and as the showers upon the grass."

THE MOTHER'S RESPONSIBILITY

Have you thought, mothers, what a tremendous influence you wield upon the world during the period of gestation? How often you should ask yourself, "What shall the harvest be?" Like Mary of old, you should meditate and pray and picture in your mind "a prince of peace"—"one altogether lovely." What wonder that when Jesus came his presence was a benediction, his words spirit and life, his look, touch and thought a healing power!

Let us henceforth see to it that our hearts as well as our manners are true; that they radiate sympathy, love; that they beat with a growing desire to help and not hinder the work of making the world a better one. If we realized how many are the wounded souls about us ready to drop with the burden of life; if we realized how many are the bereaved hearts dumb with despair, and we neglected our opportunities to be God's messengers, we should scarcely be worthy the implied rebuke and command which Jesus gave to Peter when he said, "Simon, son of Jonas, lovest thou Me more than these? Then feed My sheep."

The artificial polish of manner will ever be like the "sounding of

brass and the tinkling of symbols" compared to that higher culture which elevates and uplifts the real self. The cultivation of love and truth in the heart lifts the head, straightens the spine, squares the shoulders, puts sparkle and brightness into the eyes, tints the cheeks and invigorates the whole body. With the cultivation of love, generosity and charity, the face becomes beautiful, the form grows graceful and the eyes shine with a light divine. Love transfigures, truth transforms and charity glorifies.

MAXIMS WORTH REMEMBERING

Cultivate that inward knowledge which teaches what is right and wrong.

Never take delight in another's misfortunes.

It is better to forgive an injury than avenge it.

You can accomplish by kindness what you cannot by force.

Pardon the offense of others, but not your own.

What you blame in others do not practice yourself.

By forgiving an enemy you make many friends.

He who rules his temper conquers his greatest enemy.

The wise man governs his passions, but the fool obeys them.

Lead not one life in public and another in private.

CHAPTER XLI.

THE SHAPING OF CHARACTER

"Give us the man," shout the multitude, "who will step forward and take the responsibility." He is instantly the idol, the lord, and the king among men. He, then, who would command among his fellows, must excel them more in energy of will than in power of intellect.

—BURNAP.



DID you ever think, O mother, or daughter! as you have read or heard of the kindergarten system, that it forms the basis of all character building, and hence is like an oasis springing up in the dreary waste of the life of children? It is an ideal system of education, one where the higher nature of the child is cultivated. Its chief object is to accustom him to the companionship of his fellows; to teach him the art of living well with all. Here he learns justice and generosity, sacrifice and considera-

tion. His divine nature is cultivated, overmastering the mere physical powers which after all mean but little.

Frederick Froebel, the instigator of this system of education, strove to carry on the work which Christ began, when He took little children in His arms and blessed them.

JUDGED BY ITS FRUITS

Our polishing work does not go deep enough; a disease of the heart needs something more than liniments to rub on the outside; it needs an internal tonic that will strengthen and harmoniously develop heart, mind and body. Surely, dear mother, you do not fail to hear the voice of the Father in Heaven saying: "Take this child and nurse and train it for me,

and I will give you wages." The untold responsibilities of training a child with moral powers to discern right and wrong, good and evil, and with capacities of unlimited development, is lovely enough to awaken the most profound gratitude of the heart, and the utmost solicitude for grace, wisdom and strength.

THE CHILD IS WHAT YOU MAKE IT

No work of greater pleasure or of higher obligation or of greater honor, or of richer reward could be given you to do. Your child is what you make it; and remember, your work of training and developing cannot be begun too soon. The "Nursery," the "Kindergarten" and the "Public Schools" mould the characters of our loved ones. It is well understood that the first ten years do more to shape character and destiny than any subsequent decade; the desires, tastes and aims, the habits of thought and feeling indicated, and the course of after life determined by the training up to that period.

Games showing sympathy with the animals of nature and songs for the little "busy bee," sewing, drawing and wearing, inspires them with a desire to be industrious, kind and useful. Though there are needles to be threaded and patience to be taught, yet the kindly voice of a little boy or girl of three summers, "Will you please see if I've dot this right?" and his little unconscious kiss on the cheek while you assist him, will show you he is anxious to work and ready to love and make you happy.

Fond parents, study your children, place them within reach of the best of opportunities before it is too late; keep them pure, innocent, noble and true. What great care the gardener exercises in cultivating plants that bloom only for a day, month or season! Are human plants of less value?

"A pebble in the streamlet scant
Has turned the course of many a river;
A dew-drop on the infant plant
Has warped the giant oak forever."

A MORE PERFECT DAY

If the ignorant and uncultivated classes of the rising generation in

The upper part of this opera cape can be made of cheap figured pink Eiderdown and the lower part of plain Eiderdown, trimmed in shirred white cheese cloth. The skirt of pale blue muslin.



This smart English toilette can be made from yellow crinoline, with black trimmings and bonnet.



LOVE LIGHTENS LABOR

Where love is there is no labor; and if there be labor, that labor is loved.

—AUSTIN.

our large cities could be properly trained what, think you, would be the state of politics, society and religion when the present generation have passed into oblivion? This is an important and serious consideration, and it is high time that fathers, mothers and educators should see to it, that they place in the hands of the children committed to their charge logically developed faculties, and thoroughly trained powers, so the future of our state and country, suffering no decline of character or integrity may gloriously rise above the faults and weaknesses of the present into a brighter and more perfect day.

COME, LET US LIVE WITH OUR CHILDREN

The child learns through doing. The work of the hands clears the thought of the head.

In the kindergarten the laying of sticks, whole rings and half rings on the table, hold a little world of amusement in itself, for the children.

At a school where I recently visited, one little fellow on whose mind the dissemination of astronomical truth hung so heavily as to have impressed him with the appearance of the heavens during a thunder shower, he made, as he called them, the clouds. These were formed by little rings curved around the western horizon. Sticks were laid zigzag fashion to represent the lightning. Way over to the right peeped the moon, half covered by a cloud; a little further off were two stars shining dimly. I inquired what that was, pointing to his work of art. "It's the heavens during a storm," he answered.

Pointing to the other side, I said: "Harry, what's that?" He replied: "Why, that's the moon peeping out from behind the cloud, and if it comes clear out, then it will be a moony night; and if clouds hide it, then it will be a rainy night." The disheartened young architect looked up and said: "I've dot it all but the rain." Then a happy thought striking him, he took his fingers and said: "This is the way the rain comes down," and he smiled triumphantly at his success.

THEIR WAYS ARE, INDEED, PAST FINDING OUT

The teacher told me that on the day previous a little fellow was throwing together blocks, making such a confusion of squares and triangles

that she concluded he was tired of play. Upon inquiry he said: "I'm making a busted up locomotive. Look! here's the smoke stack, and here is the bell, and here are the wheels gone to smash!"

He said to her: "Now watch me. I can mend the wreck, and put it in motion again." So he did.

THE LESSONS OF LIFE.

In the kindergarten there are many occupations such as weaving, embroidery, interlacing, folding, pasting, cutting, drawing and perforating, all containing valuable lessons, the most important of which are industry, perseverance, self-reliance, sacrifice and unselfishness.

What is more pleasing than the kindness of children to one another—the older guiding and directing the younger ones, the tying up of bonnets, and the pretty heart-felt thanks coming from the lips and beaming from the eyes? As it calls to mind a little incident that occurred to-day, I can only think of the love and kindly feeling flowing from heart to heart. A wee one of five summers wrapped another of the same age, and almost a stranger. Like a woman of years made her ready for home, then winding both arms around her neck, gave her a loving kiss, saying: "You're weady, now."

Shall we not, dear mother, learn a lesson from this—"That a little child shall lead them?"

The immortal Garfield said: "I always look with reverence on a boy; we never know what possibilities are buttoned up under his ragged jacket." Never was he so pressed with care and troubles of his busy life but that he had time to look with pleasure upon a childish face. He never received them with a frown or an angry look. In him they always found a counsellor and a friend.

With his noble words still ringing in our ears, and with such a system of education as that of Froebel's before us, we cannot but repeat his motto:

"Come, let us live with our children."

CHAPTER XLII.

WOMEN BEAUTIFUL

"Aim at perfection in everything, though in most things it is unattainable. However, they who aim at it and persevere, will come much nearer to it than those whose despondency makes them give it up as unattainable."

—CHESTERFIELD.



THE body is the temple of the soul; the shrine of the spirit. To care for it and preserve it in its highest perfection is the duty of every man and woman. Every true woman desires to be beautiful. Beauty is the gift of the Creator, and to slight or despise it is to spurn a precious inheritance. To make the most of the charms bestowed by the Master-hand, is to cherish and fit the temple for its occupant.

Frances Willard said: "The desire to be beautiful is instinctive, because we were all meant to be so, though so ruthlessly defrauded of it, on the material plane by the ignorant excesses of our ancestors and the follies of our own untaught years." She uttered a truth which strikes home to the consciousness of every woman who desires to be fair to look upon, and of every man who is led captive by the spells of beauty.

Beauty without sense and intelligence is lamentable; but beauty joined to wit and intellect is irresistible. Beauty is to woman what strength is to man. Cultivation of the mind and body should

go hand in hand. Then let every girl feel that she is only performing a pleasant duty when she is using every proper means to develop and preserve her natural beauty.

THE STANDARD OF BEAUTY

There can be no fixed standard of beauty where the tastes of different peoples are so varied. The Chinese admire fat, laid on in abundance, and to them the feet of one of our belles who wears a No. 1 shoe are monstrosities. In some of the barbaric tribes a beautiful woman's teeth must be coal black. Some tribes press their babes' heads to make them square, while others admire the sugar-loaf head. The French like *embonpoint*, the Italians and French pay homage to a lissome grace, while the English pronounce the woman who unites health and strength with grace of form as up to the best standard of female loveliness.

HEALTH A REQUISITE

There can be no solid and enduring loveliness without health. This is the foundation of all beauty. To maintain this, constant exercise is necessary, that the figure may round out, the muscles become firm, and the step elastic and springy. A beautiful form is often deemed more desirable than a handsome face. Defects of form are often inherited, while others are the result of lack of care. Bow-legs come from placing the child on its feet too young. Uneven shoulders by allowing a child to sleep continually on one side, or when growing by sitting in school or at their work, one-sided. If the head is too high at night, round shoulders will result. All these faults can be corrected, and much attention given to outdoor exercise, as skating, rowing, horseback riding, swimming, and walking. Lawn-tennis and croquet have their uses also. All tend to develop the figure, and impart to it that fullness and vigor which is the perfection of beauty.

CARE OF THE TEETH

Food and drinks that are too hot or too cold will destroy the beauty of the teeth. They should be brushed after each meal, and the mouth

well rinsed with cold water. Cleanliness will preserve and beautify any teeth, unless they are actually diseased, and then resort should be had to a good dentist at once. Delay is fatal, for the diseased tooth decays rapidly, and will infect those that are sound. Salt and water cure tender gums. One-half teaspoonful of listerine in a half glass of tepid water is also excellent for the teeth. Never use a pin or any metal substance to remove food that lodges between the teeth. When tartar accumulates upon the teeth, it can only be removed by a dentist. In the early stages, lemon juice in water will remove it, but if it remains too long it has a tendency to loosen the teeth. After using the toothbrush rinse it in clean cold water, and dry it ready for further use.

FOUL BREATH

This most disagreeable affliction rises from two causes—decayed teeth, or some affection of the stomach. If the latter, a physician should be consulted. If the teeth are at fault, attention at the dentist's hands is again required. A gargle made of a spoonful of chloride of lime, dissolved in a half tumbler of water, will sweeten the breath. Do not swallow it. The taint of smoking can be corrected by chewing common parsley, and the odious taint of onions is also overcome by parsley, vinegar or burnt coffee. So many like this latter vegetable that we append a sure remedy for their disagreeable odor. Dissolve half a teaspoon of soda in boiling water, and drink it, after eating them.



Orris root is also good. Careful brushing and frequent rinsing of the mouth will keep the teeth in excellent condition without resorting to tooth washes or pastes.

TO REMOVE FLESH-WORMS

These "worms" are merely a greasy or sebaceous matter, which the glands secrete in little sacs; due generally to a lack of bathing. They can be pressed out by a watch-key. Then apply a soft cloth, wet with listerine. The best remedy is to bathe the affected parts once or twice a day with warm water, then cold water, and rub dry with a towel.

A FINE COMPLEXION

This is one of the principal essentials of beauty and outranks mere beauty of feature, for it is of no consequence to possess a perfect arm, or a beautiful face if the skin is as rough as a nutmeg grater, or is disfigured by pimples and blotches. And what we say is applicable to gentlemen as well as ladies. A clear, polished skin can only be had by observing three things—temperance, cleanliness, exercise and breathing. The inordinate use of liquors or strong coffee, greasy food or hot biscuit will tell upon the finest complexion in time. The young lady who devours pickles, sits up half the night reading novels, and lounges round the house the next day, can never expect that clear, fresh, peach-like complexion which she longs for so ardently. Nourishing food (avoiding all meat), regular exercise, and perfect cleanliness can alone restore that youthful brightness to those ladies which they have lost through neglect of obedience to nature's laws.

Late hours are inveterate foes to a beautiful complexion. Sleep is a great restorer of the exhausted nerves. Parties, balls and amusements of any sort that are carried into the "wee, sma' hours" should be indulged in sparingly. The division which some agitators make of "Eight hours for sleep, eight hours for work, and eight hours for recreation," is a very fair one in all departments of life. It has become a well-recognized fact that the demands of society life upon the gentler sex are so severe that it has forced them to retire at the end of a season, for a period of rest and massage, which will build up their exhausted

frames and restore their wonted vitality, and that they reappear as brilliant and beautiful as ever.

THE FACE BRUSH

Among many is now considered quite as important a toilet article as the hair brush. It is a very fine, soft, round brush, which reaches well into the pores and removes all foreign matter. With it many use what is now known as green soap. It is a pure imported soap, excellent but somewhat expensive.

PERSPIRATION

The odor of perspiration emanating from some persons is very offensive. A corrective is to wash the body with water to which has been added two tablespoonfuls of ammonia—the compound spirits. It is perfectly harmless.

BRAN MITTENS

Large mittens worn at night filled with wet bran or oatmeal, keep the hands white, in spite of the disfiguring effects of house-work.

TO PREVENT CHAPPING

After cleansing the hands and thoroughly drying them, apply Indian meal or rice flour.

Lemon juice, three ounces; white wine vinegar, three ounces, and white brandy half a pint is a nice preparation.

Ten drops of carbolic acid, and one ounce of glycerine, applied freely at night, is another cure for chapping.

BEAUTIFUL HAIR

There is no perfection of beauty without fine hair. It is called, even by that old bachelor, St. Paul, who was rather strict in his ideas of feminine beauty, "the glory of woman." The most bewitching face, unshaded by soft, shiny hair, and a goodly share of it, cannot lay claim to beauty. Every woman, who has a fine head of hair, is proud of it, and justly so. It may be contradicted, but we dare the assertion that

every woman can have this crowning glory if she pays proper attention to keeping it clean.

It requires continual brushing. Each morning it should receive a thorough brushing, lasting at least ten minutes, and the brush used should be soft and clean. The most dry and harsh hair will yield to this treatment, and become soft, glossy and strong. The morning is the best time for performing this duty, for the hair is more pliable then. It is a bad practice to use a very hard brush, under the impression that it stimulates the scalp. It may do that, but at the expense of the hair, which it breaks and snarls and loosens at the roots. The head should be washed at least twice a month. A good cleanser is to break the whites of two eggs into a basin of soft water and work them up to a froth in the roots of the hair. Tar soap is considered by many to be the best soap with which to wash the hair. Rinse thoroughly with clean warm water, and wipe and dry the head as thoroughly. Do not dress your hair until it is perfectly dry, else it will have a musty odor.

When the hair is thin or "endy," try brushing it the wrong way. It is a favorite method of grooming it in Paris. Divide the hair into many small parts, and then, with a large brush, begin the work. Taking each strand of the hair in the left hand, start at the bottom and brush upward toward the head. After each strand has been thus brushed, smooth each one back into its original position. Perseverance in this process will prove more beneficial than the best tonic advertised.

CARE OF CHILDREN'S HAIR

Great care should be taken of the heads of children. Frequent cutting should be practiced. Indeed the hair will be much more luxurious in maturity if it is kept short up to twelve or thirteen years of age. The scalp should be cleansed each morning with a damp sponge, and constantly brushed. Fine-teeth combs should never be used; they scratch and wound the scalp, and loosen the hair.

REMEDY FOR BALDNESS

This recipe has been known for many years, and found a prominent

place in the list of remedies for this evil. It is the celebrated Baron Dupuytren's pomade:

Boxwood shavings.....	6	oz.
Proof spirit.....	12	"
Spirits of rosemary.....	2	"
Spirits of nutmegs.....	$\frac{1}{2}$	"

The boxwood shavings should be left in the spirits to steep for fourteen days at 60 degrees temperature. The liquid is then to be strained off, and the other ingredients added. Rub this thoroughly on the bald spots, night and morning.

PREVENTIVE FOR GRAY HAIR

It does not by any means assume that a person is old because the hair has turned white, for premature blanching of the hair is on the increase. There are many reasons for this, such as late hours, nervous exhaustion, too much anxiety, giving way to violent passions; all have an evil tendency. There are many young people whose lives are as placid as summer day, whose hair is snowy, and there are old people whose lives have been spent in direct violation of all the laws of hygiene, and yet whose hair is as dark and glossy as in youth. So, after all, it seems as if these things were constitutional. There does not appear any probability of "restoring" gray hair to its former color. We can only counsel moderation in all those pleasures that tend to an exciting, unhealthy mode of living. We give a recipe that a writer says she believes wards off gray hair:

Oxide of bismuth.....	4	dr.
Spermaceti	4	"
Pure hog's lard (unsalted).....	4	oz.

Melt the lard and spermaceti together, and when cool add bismuth. Perfume to suit yourself. Use as a dressing.

DYEING GRAY HAIR

Dyeing the hair is a very dangerous business, as most of the hair-dyes have for their base sugar of lead, caustic alkalies, limes, litharge

and arsenic, all of which burn the hair. We have known of cases of paralysis of the brain occasioned by the inordinate use of hair dyes which their unscrupulous makers asserted were "perfectly harmless."

Shampooing is a great detriment to the beauty of the hair. Soap fades it, often turning it yellow. Brushing is the only safe method of removing the dust from the hair, with an occasional washing with the whites of eggs. Complete rinsing and drying must always follow. Nightcaps heat the head, and injure the hair.

MOLES

Never tamper with these disfigurements. There is but one way to have them safely removed, and that is by a surgeon.

THE BATH

Every house should make some provision for a bath-room. Nothing is so conducive to health and beauty as the bath. It should be of a temperature from 80 to 95 degrees Fahrenheit. It is not wise to remain in the bath too long, and on leaving it a vigorous rubbing with flesh-brush and Turkish towels aids the circulation. A bath twice a week, exercise in the open air, plain food, and early rising will prove the best beautifiers for the complexion, and will change a skin as rough as a nutmeg grater to one as smooth and brilliant as satin.

If there is no bath-room, a sponge bath can be substituted. Many declare this to be the most desirable form of bathing. Place an oil-cloth or a rubber mat on the floor, and improvise a bath for yourself.

Shower baths are not safe for delicately organized persons. In all baths the head should be wet first.

CARE OF THE EYES

The eyes, "those windows of the soul," are terribly abused. Late hours, reading by bad lights, straining them by over use, are all destructive of their beauty. A darkened room is not the best, indeed, it will weaken them. A good, steady, strong light is more favorable to them.

A physician who has had a large practice in diseases of the eye, says:

"In cases of ordinary inflammation a safe wash is made by putting

a teaspoonful of table salt into one-half pint of water. Allow it to dissolve thoroughly and use once, twice, or three times a day in the eye, and not on the outside, as most people do. When you simply dash the outside of the lid with salty water the seat of the inflammation is not reached at all. A teaspoonful of boracic acid, dissolved in a half pint of warm water and allowed to stand until cool is one of the most cooling and soothing of the simple eye remedies. It can be used several times a day, and rarely ever fails to relieve inflammation.

"It's an excellent thing to rest the eyes as much as possible," concludes the doctor.

"Especially does this apply to city people. The things that meet the eye constantly in the country are not so taxing on the vision, but the shifting variety of persons and things that one has to see in the city is very straining. When you get in a street car don't take a book or paper along to read to save time, don't study the people about you, or read the signs as you pass. Quietly close your eyes and become acquainted with yourself."

Another almost unfailing remedy for tired or inflamed eyes is the frequent use of witch hazel diluted with water, half and half. Use it freely in the eyes, and it will strengthen them amazingly.

TO REMOVE A STY

These painful little affections are easily removed by placing a little tea in a bag. Pour on boiling water to moisten it, and apply to the eye warm. Keep it on all night. A second application will perhaps be necessary.

HOW TO TRIM THE NAILS

Filbert-shaped nails are esteemed handsomest. Trim them with round corners. But be very particular to keep the nails clean. Nothing is more disgusting than a finger with a black border at the end. A well kept nail will be smooth, shiny and rosy.

CARE OF THE HANDS

If a lady desires a soft, white hand she should wear gloves when

performing her household tasks. There is a rubber glove for sale which many ladies use who do their own washing of dishes. Gloves should always be worn when outdoors. A beautiful hand is a poem in itself, and many are the devices resorted to to keep it white and shapely. A French recipe for this purpose is to sleep in gloves filled with a paste of the following ingredients:

Half a pound of soft soap, a gill of salad oil, an ounce of mutton tallow, boiled together until thoroughly incorporated. As soon as done boiling, but before cold, add one gill of spirits of wine and a grain of musk. This is rather a troublesome process, but the result is entirely satisfactory.

Sleeping in soft old white kid gloves, after rubbing mutton tallow on the hands, will keep them soft and white.

When the nails or skin are discolored, drop a teaspoon of lemon juice in a cup of water, which is quite warm. This is a fine manicure acid, loosening the skin naturally and removing all stains.

The following lotion renders the arms and neck soft and white: Mix together two drachms of hazeline, two drachms of benzoin, eight ounces elder flower water, half an ounce of glycerine, one drachm of powdered borax. This is to be applied after washing and the arms bandaged with soft washed linen.

MOIST HANDS

Some people have moist, clammy hands, very disagreeable to the touch. Exercise, plain living, and the local application of starch powder and lemon juice will cure this affliction.

CARE OF THE FEET

The health and comfort of the feet depend on the care which they receive. One way to keep them in a healthy state is to soak them three times a week in hot water into which a handful of salt has been thrown. Another excellent treatment is to soak them at night for fifteen minutes in hot soapsuds. Then rub them well, and with a ball of pumicestone rub off all the dead skin, after which olive oil or oil of sweet almonds

may be rubbed in. To preserve the bedclothes from being soiled, a pair of light stockings should be worn to sleep in. Such treatment will keep the feet in a soft and healthy condition. Cleanliness and health are closely allied; and these too often neglected members of the body must receive the attention they deserve if we would maintain their beauty and health.

India rubbers should be worn only in rainy, muddy weather. They prevent the circulation of air, and cause an offensive perspiration. In-soles are better for the feet than rubbers. Thick-soled leather shoes are healthy for every-day use, taking care that they are amply long. A short shoe will deform any foot in time.

BUNIONS AND CORNS

A shoe that is too large will cause a corn quite as readily as one that is too small. Pressure or abrasion causes these painful accompaniments of civilization. Turpentine may be used for both corns and bunions. A very weak solution of carbolic acid will remove soft corns between the toes.

CHILBLAINS

Friction is advised on their first appearance, together with the application of one of the following lotions: (1) Take one part spirits of wine and five parts spirits of rosemary, and mix. (2) A more active lotion is the following: Take ten drachms of compound soap liniment (opodeldoc) and two drops of tincture of cantharides; mix. One of these two may be briskly rubbed in on the first appearance of redness or irritation.

Another excellent remedy is to place the feet six successive nights in very cold water. If thoroughly rubbed afterwards, one is in no danger of taking cold.

TINCTURE OF ROSES

Take the leaves of the common rose (centifolia), and place, without pressing them, in a common bottle; pour some good spirits of wine upon them, close the bottle, and let it stand till required for use. This tinc-

ture will keep for years and yield a perfume little inferior to attar of roses. A few drops of it will suffice to impregnate the atmosphere of a room with a delicate odor. Common vinegar is greatly improved by a very small quantity being added to it.

TO WHITEN THE ARMS

for an evening party or theatricals, rub them with glycerine, and before the skin has absorbed it all dust on refined chalk.

DYEING THE HAIR BROWN

A dye for the hair is made by boiling walnut bark, say an ounce to a pint of water, for an hour, slowly, and adding a lump of alum the size of a thimble, to set the dye. Apply with a delicate brush to eyebrows and lashes, or with a sponge to the hair.

HOW TO REDUCE FLESH

A man or woman who feels that flesh is accumulating too rapidly may lose it by drinking sassafras tea, either cold or hot, with or without sugar, as the taste demands. There might be conditions of the system when it might be injurious, however, and it would be better to consult a doctor before using it. A strong infusion may be made of one ounce of sassafras to a quart of water. Boil half an hour very slowly, let it cool, and keep from the air.

A perfectly safe way to get thin is to eat plenty of chopped meat without any potatoes. Drink as little as possible of any fluid. Exercise a great deal without drinking and if possible eat no bread, butter or sweets. Lemonade, acid drinks of any kind, a little strong tea and saline mineral waters will assist you, but of these take only as little as possible. Start the morning by drinking a glass of clear water.

HOW TO INCREASE FLESH

Thin people who wish to get stout should eat oatmeal, hominy, or any of the preparations of wheat now sold. Wheat rolls, corn mush, cream, chocolate, milk, sugar, omelets, jams, eggs, potatoes, bacon, and all other fattening foods. They should bathe freely, exercise daily and

keep a happy disposition. There is nothing better than joyfulness and a contented spirit to grow plump on.

A GOOD CARRIAGE

To keep slim and look youthful learn to hold yourself well. This is one of the secrets of always looking graceful. Nothing robs a woman of youthful beauty more quickly than the thickening of the figure, the sort of settling down of the waist into the hips, and it can be avoided if care be taken to hold the body upright when sitting or standing. The muscles are in this way preserved and kept firm and well stretched. When standing, let it be fairly and squarely on both feet, and when sitting the curve of the back should be in, not out.

WARDING OFF WRINKLES

is prolonged by a simple secret, the tepid bath in which bran is stirred, followed by long friction, till the flesh fairly shines. This keeps the blood at the surface, and has its effect in warding off wrinkles.

MOSQUITOES

These torments may be kept away from the pillow by sprinkling oil of pennyroyal about it (a few drops), at night. Be careful that the oil does not fall into children's hands.

TO REMOVE TAN

An elegant preparation for removing tan is made of New milk, one-half pint; lemon juice, one-quarter ounce; white brandy, one-half ounce. Boil all together and remove the scum. Use night and morning.

TO PREVENT DISCOLORATION BY A BRUISE

Apply to the bruise a cloth wrung out of nearly boiling water, and apply until the pain ceases.

COMPLEXION WASH

A wash for the complexion very highly prized by Southern ladies who understand its virtues is the juice of the watermelon. After being

exposed to the sun and wind during a drive, sail, or other outing, it will soothe and allay the burn and whiten the skin. The juice from both the pulp and rind is used. Washing with it cleanses the skin and makes it soft and clear. The white pulp, next the red, is sometimes crushed and bound on the skin to whiten it, with excellent results.

DANGER OF COSMETICS

One of the most famous beauties of the last century, Maria Gunning, who married the Earl of Coventry, not content with her natural beauty sought to enhance it, and used cosmetics which caused her death. Physicians are continually called on to treat ladies suffering from the use of injurious cosmetics, and the patient almost invariably used them in utter ignorance of the harmful nature of the compound. Ladies cannot be too cautious about using such preparations, the composition of which they do not understand, however loudly they may be advertised, or however highly recommended.

HIVES

When these are caused by eating any article of food, it should be discontinued, and a mild laxative be given, as some of the aperient mineral waters. The itching may be allayed by bathing the skin in warm, soft water, containing about a tablespoonful of baking soda to the quart of water. This is also good to allay the itching of prickly heat.

WRINKLES

The wrinkles which develop so early upon the neck are dreaded by every woman, and various are the methods employed to ward them off, for all know that a beautiful neck, tastily dressed, makes the owner look fairer and younger. Not even the "crows'-feet" which come to so many are so much disliked as are the flabby, wrinkled necks, for the former are often indications of a mirthful disposition, while the latter are unerring indications of the approach of years. The hand of Time cannot be stayed, but his marks need not be placed there permanently.



MOURNING

"Grief knits two hearts in closer bonds than happiness ever can; and common sufferings are far stronger links than common joy."

—LAMARTINE.



JEALOUSY

"O jealousy! thou merciless destroyer. More cruel than the grave! What ravages doth thy wild war make in the noblest bosoms."

—MALLET.

A well-known beauty expert solves the problem of how to keep young looking thus:

"Gymnastic movements for retarding the wasting away of the muscles of the neck, are: 1. Slowly but firmly bend the neck forward until the chin nearly touches the neck; then gradually raise the head. 2. Slowly but firmly bend the head backward as far as you comfortably can. Repeat this movement twenty times. 3. Bend the head sideways to right twenty times and to the left the same number of times. 4. Roll the head slowly to the right, then to the left, twenty times."

After these exercises the neck should be bathed in warm water and olive oil soap and rubbed with a soft towel. Follow this by anointing the neck with retiring cream, and, if persisted in, the fair patient will soon be rewarded by being the proud possessor of a beautiful white neck.

It is an excellent plan to wipe the throat and neck over with lemon juice twice or three times a week at bedtime, and on the alternate nights it is well to use a softening cream, which is made as follows: Pound one and a half ounces of blanched sweet almonds to the finest possible paste with one ounce of clarified honey, then melt with two ounces of cold cream, and while the cream is still liquid work in by degrees two and a half ounces of orange flower water, and continue to stir until the mixture is cold.

PATTI'S CRUSADE

Patti, the famous diva, ever young and ever beautiful, tells the world at large how she avoids wrinkles:

"I get one pound of mutton—fat mutton," she says. "It is hard, like suet. Upon a little alcohol stove in my room I try it out. Slowly the grease simmers in my little white dish until there is a warm, swimming cupful of fat. This I run through a little hair sieve which I carry with me. Once tried out, I take the fat, which is now the purest mutton tallow, and stir into it as much glycerine as there is fat. I keep stirring gently until it begins to harden. When it is done, I put it in stone jars. Every night I massage with this cream. It keeps away wrinkles."

LINES IN THE FOREHEAD

If you are getting lines in the forehead or at the corners of the mouth or eyes, smooth them out repeatedly as you would if you were trying to get the creases out of a ribbon, with common every-day butter with the salt washed out.

Next take a cup of oatmeal and mix it with cold water until you have a rather thick paste. Spread this over the face and knead it until it falls off of itself, as it will, in flakes.

This takes time, but you will find the meal will take all the grease off and leave your face as soft and fair as velvet.

If, despite the oatmeal, your skin looks a little oily, dust a little corn starch over the face and wipe it carefully off with a handkerchief.

Don't use powder unless you absolutely require it.

REMEDY FOR COLD FEET

People who are troubled with cold feet will find a simple and effective remedy is to bathe them in cold water night and morning, and apply friction to stimulate the circulation. A little red pepper dusted into the stockings will do much to prevent this unpleasant infliction in the winter. Exercise also relieves this complaint. They may be caused by debility, and then internal remedies will be required. As a rule, woolen stockings should be worn by people thus troubled. The wearing of these will, however, in some persons, cause a perspiration which results in clammy feet. A woolen stocking with a merino foot is now sold designed to relieve such cases.

RESTORING FADED FLOWERS

Wilted flowers can be restored to freshness by taking the shears and clipping off the stems and then setting them for a few moments in hot water (not warm water) for the sap to run up into the flowers, then set them in a refrigerator or cold cellar for an hour or two. They will then look as fresh as ever and come to the dinner table as if new. It is the extremes of heat and cold that revives them. They have been known to keep several days longer.

CHAPTER XLIII.

THE LANGUAGE OF THE HAND

*"Nature is man's best teacher. She unfolds
Her treasures to his search, unseals his eye,
Illumes his mind, and purifies his heart,
An influence breathes from all the sights and sounds
Of her existence; she is wisdom's self."*

—STREET.

MAN will ever thirst for knowledge—he will ever be anxious to pierce the veil that separates the present from the future—the known from the unknown. History, both biblical and profane, is full of incidents describing the yearning of the soul toward the mysteries of the unknown, and the desire is just as strong at the present time as it ever was in the past.

WHAT THE HAND REVEALS

To-day many profound students of nature's phenomena are making a close study of the hand, claiming that our successes, failures and qualifications are marked in our hand by our Creator and that when we know how to read them aright, the past and much of the future will be like an open book. Whether this be true or not, there can, at least, be no harm in looking into Palmistry. If it helps one to know himself and helps one to understand others, it is then a most delightful study and can be made a pleasant pastime for social gatherings either at home or in public.

The Bible mentions the human hand 1,433 times.

QUOTATIONS FROM THE BIBLE

Length of days are in her right hand; riches and honor in her left.—
Prov. 3:16.

Thine hand shall find out all thine enemies. Thy right hand shall find out those that hate thee.—Psa. 21:18.



THE OLD TIME PROPOSAL



THE ANXIOUS CONFESSION

"A man should never be ashamed to own he has been in the wrong, which is but saying in other words, that he is wiser to-day than he was yesterday."

—POPE.

He sealeth up the hand of every man that all men may know his work.
—Job. 37:7.

And it shall be for a sign unto thee upon thine hand.—Exo. 13:9.

What evil is in mine hand.—Sam. 36:18.

THE SCIENCE OF PALMISTRY

You will observe, as we proceed, that there is a close relation between the science of Astrology and the science of Palmistry, yet I have not considered it in conjunction with Astrology, for it is quite complete by itself.

Palmistry, which is a study of the hand, is divided into two sections, the first dealing with the shape of the hand, and its hereditary influence; the second, with the markings of the hand, and its relation to life.

Palmistry has been said by some to trace its mysteries to the stars and their influence on the earth; by others, to be the result of the brain transmitting its knowledge to the hand through the nerves. The latter is no doubt the more plausible, for it has long been acknowledged that the hand can express as much by gestures as the lips can by speech. Medical science has demonstrated that there are more nerves in the hand than in any other portion of the system. It has also proven that the nerves from the brain to the hand are so active that the latter is the immediate servant of the brain.

Occasionally we hear some say that there are many frauds indulged in when reading the hand for money. That is doubtless too true, and yet perhaps it is not strange in this ambitious world, for, without a real knowledge of the science, an active and unscrupulous mind, led on by a fertile imagination, has great opportunity to trade upon the credulity of the people; but, are there not licensed doctors just as ignorant and just as ready to impose upon the innocence of the public?

CAN THE HAND BE CHANGED?

It is quite true that the form of the hand, the thumb and the fingers, as well as the lines and signs marked in the palm cannot be modified by any act of the possessor, so far as his physical exertion is concerned, no matter

how much he may desire it, but education and discipline, as well as anxiety and worry, frequently develop strong lines in the hand, that were once absent, and frequently, too, an occasional line fades and passes away as the conditions change.

HOW TO READ THE HAND

The first that concerns us in the hand, is its shape; whether it be wide or narrow, short or long, soft or hard, dry or moist and whether it be curved backward or forward; the second that concerns us, is the shape of the fingers, the texture and form of the nails, the thumb, the mounts, the lines and dots in the palm and lastly the touch.

We should examine both hands when reading the characteristics, but rely mostly on the right. There is a well-known old saying, "The left is the hand we are born with; the right is the hand we make." It should be remembered, too, that when considering the size of the hand, we should compare it with the size of the body, and when reading the hand take into consideration the age of the individual. As we age, our hands generally grow less supple, harder and dryer.

PART I

THE HANDS—PALM, FINGERS AND THUMB.

Small hands are the hands of the people who write a large hand, are broad in their views, slowly offended, and fond of the bustle of life. Large hands are the hands of people bent on the little things of life; generally such people write a small hand. Soft hands are the hands of people who have fertile imaginations and sensitive natures. Flabby hands are the hands of active brains and evil doers. Hard hands signify a straightforward nature and a willingness to work hard. Very hard hands denote indifference to pain in others.

THE PALM

A thin and narrow palm denotes meanness, timidity and lack of energy; a thin palm and soft hand over-confidence and selfishness; a

thick palm and hard hand denote nervousness and a worried nature. A very hollow palm denotes a poor financier.

THE FINGERS

Short fingers denote impulsiveness. Long fingers denote love of detail. Short square fingers on a square hand denote an obstinate and narrow-minded nature; their possessors are great plodders and fond of saving money. Thick fingers, if short, indicate selfishness, especially if full at the base; they show, also, that the possessor has a fondness for eating and drinking. Crooked and twisted fingers denote extreme cruelty and a tendency to crime. Long bony fingers show an exacting nature, a love of detail and one philosophically inclined. Smooth fingers indicate inspirational powers (smoothness due to rapid circulation). Knotty fingers on a square palm (the knottiness due to bile in the system), indicate an independent thinker, one fond of construction, a mathematician, a philosopher. Long, narrow, tapering fingers are the fingers of an emotional and visionary nature. Mixed fingers on a square palm, belong to a person who at one time is scientific, at another, logical. Mixed fingers on a mixed hand belong to a person who adapts himself to all conditions, but is never thoroughly successful.

Smooth joints in fingers show impulsiveness in thought, a jumping at conclusions and a carelessness in little things. The opposite is true of persons with developed joints.

THE FIRST PHALANGE

The fingers are either pointed, conical, square, or spatulate. (See Plate III.) If the first phalange in Jupiter (index finger) is longer than the others of the same fingers, it denotes special ability of its possessor to control; if the first phalange in Saturn (second finger) is longer, it denotes special aptitude for the sciences; if in Apollo (third finger) it indicates love for art; if in Mercury (fourth finger) it denotes eloquence.

THE SECOND PHALANGE.

If the second phalange in Jupiter is long and thick, it indicates leadership; if short and thick, it indicates a wavering disposition. If

the second phalange in Saturn is long it indicates a mastery of difficult problems. If the second phalange in Apollo is stout and long, it denotes art, beauty and culture. If the second phalange in Mercury is long and especially if stout, it denotes physical power and energy.

THE THIRD PHALANGE

The third phalange is in a measure governed by the characteristics of the palm, being very closely allied to it. When the third phalange in Jupiter is long and especially if it is stout it signifies love of power and supremacy. When the third phalange of Saturn is long and fat, it shows a great desire to know all things, not only for the knowledge it affords, but for what it will bring. When the third phalange in Apollo is long and heavy, it shows a taste for art and a desire to convert art into money. When the third phalange in Mercury is long it shows a desire to enjoy the comforts of life.

FINGER NAILS AND WHAT THEY DENOTE

A study of the nails is an important subject and especially so when we come to understand that the conditions attending their appearance mean much to the possessor's health. All physicians to-day admit that the heat of the palm and the color of the nails, are elements that cannot be neglected when making a diagnosis of a patient's illness.

I shall speak here only of that part of the nail which extends to the finger tip; the growth above has nothing to do with the reading of the hand. However, it is not out of place to say that finger nails which are kept short by biting, show indication of a nervous nature.

Long nails show a weak physical nature. Long, thin and curved or fluted nails denote a consumptive tendency. Moderately long nails with a bluish tint, indicate poor circulation. Long, thin and brittle nails, show a tendency to throat trouble. Short broad nails, denote perfect circulation. Short square nails indicate rugged constitution. Short and triangular nails denote tendency to paralysis. The moons at base of the nails also indicate the condition of the circulation. When circulation is good the moons are large—as circulation fails they grow less or disappear—indicating heart trouble.

The perfect nail should be white, slightly pink, naturally polished, transparent, but not brittle—such are the nails of those whom it is a joy to have about.

THE THUMB AN IMPORTANT FACTOR IN READING CHARACTER

As the thumb holds a superior position with regard to the hand, so does it hold an important position in reading character by Palmistry.

The owner of a small thumb is easily influenced, while the owner of a large thumb is self-reliant and independent.

A flexible thumb denotes adaptability to conditions, a stiff thumb indicates stubbornness.

A short thick-set thumb indicates coarseness and brutality. A long well-shaped thumb denotes intellectuality and refinement.

The first phalange of the thumb represents will-power, and according to its length, the characteristic is marked. The second phalange represents reasoning power and judgment, while the third phalange, called "Mount of Venus," belonging more properly to the palm, denotes love.

PART II

THE MOUNTS—THEIR POSITION AND MEANING

The "Mounts" are slight elevations on the palm; of these, there are seven, as follows:

1st. The Mount of Jupiter (situated below the index finger).

2nd. The Mount of Saturn (situated below the middle finger).

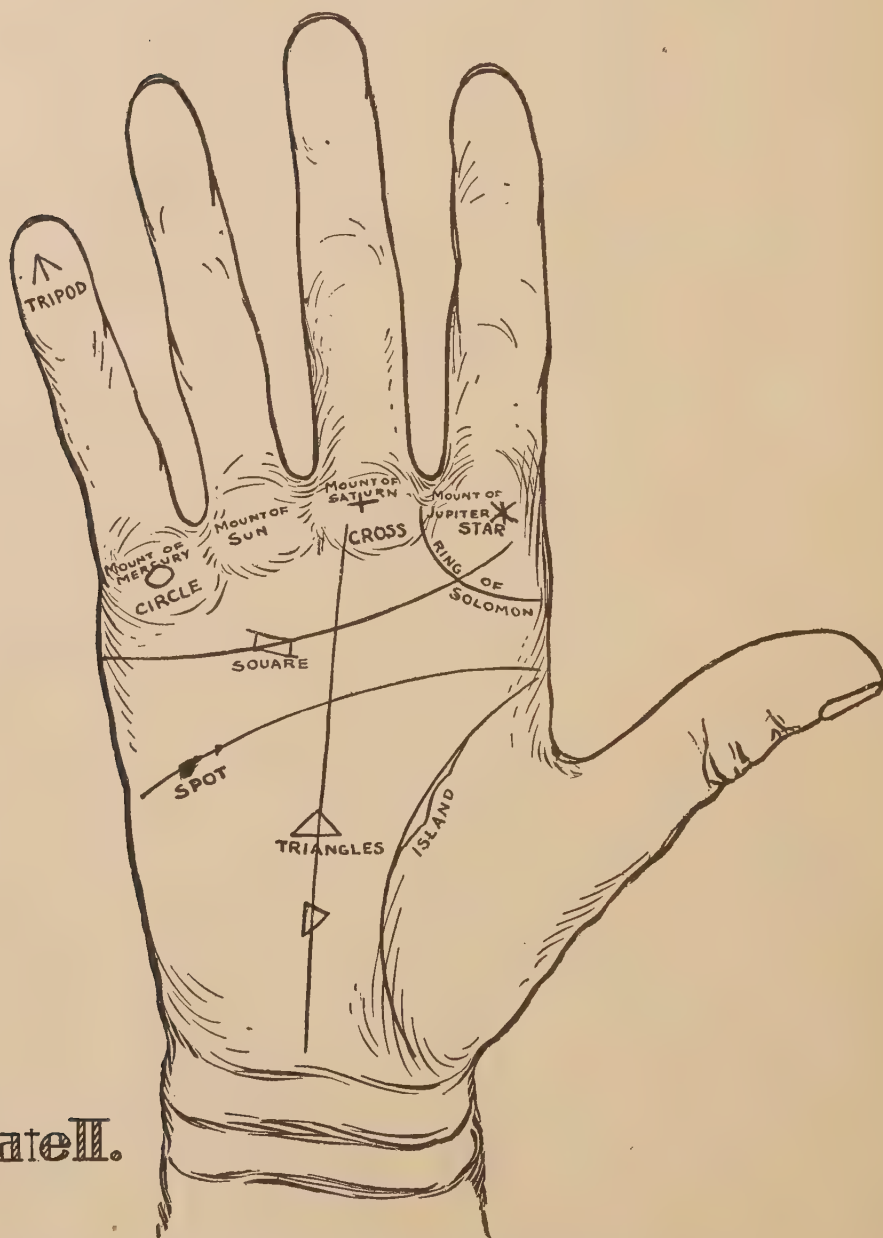
3rd. The Mount of Sun (situated below the ring finger).

4th. The Mount of Mercury (situated below the little finger).

5th. The Mount of Venus (the third phalange of the thumb).

6th. The Mount of Luna (situated below the upper Mount of Mars).

7th. The Mount of Mars (of these there are two, one placed between the "Mount of Mercury" and the "Mount of Luna," called the upper "Mount of Mars"; and the other just beneath the "Mount of Jupiter," called the lower "Mount of Mars").



Platell.

HAND SHOWING CROSS, TRIANGLE &c

An absence of mounts upon the hand denotes that the life of the individual is a negative one; if the mounts are large and the corpuscles red, they show an active body.

THE MOUNT OF JUPITER

The absence of the "Mount of Jupiter" denotes lack of self-esteem; when well-developed—great pride and ambition. If it leans toward the "Mount of Saturn," instead of lying directly under the index finger, it shows a religious inclination. The Mount of Jupiter is said to be the man's mount.

THE MOUNT OF SATURN

The absence of the "Mount of Saturn" denotes an insignificant life; when normally developed, it shows a desire for somber things, a love of solitude and a tendency toward the sacred things of life.

THE MOUNT OF SUN

When the "Mount of Sun" or Apollo, as it is sometimes called, is absent, it denotes indifference to literary and artistic affairs; when well developed, it denotes enthusiasm, inventive genius, or an appreciation of the beautiful. If it leans toward Saturn, life's brightness is tarnished.

THE MOUNT OF MERCURY

When the "Mount of Mercury" is absent, it denotes absolute inaptitude for the sciences. When normal, commercial aptitude, taste for travel and occult sciences, or brilliant oratory. If the mount leans toward the Mount of Sun it shows artistic appreciation.

THE MOUNT OF VENUS

The "Mount of Venus" covers the great palmar arch, the most important blood vessel in the hand. When the mount is well developed, it indicates robust health; when small, it denotes poor health. This mount signifies love, affection, sympathy and attraction for the opposite sex. According to its development, so its characteristics marked. This mount is said to be the woman's mount.

THE MOUNT OF LUNA

When the "Mount of Luna" is well developed, it indicates a love for romance; if absent, it denotes the possessor is cold and material in thought.

THE MOUNT OF MARS

The upper "Mount of Mars" denotes resignation, quiet courage and resistance; the lower Mount of Mars shows very active courage, great bravery and a combative disposition.

PART III

THE LINES OF THE HAND AND WHAT THEY INDICATE

The lines of the hand are very important in reading Palmistry. When perfect, they are clear and well marked, neither broad nor pale and free from all breaks, islands and irregularities.

The more important are :

- 1st. The line of Life (see plate I).
- 2nd. The line of Head. "
- 3rd. The line of Heart. "
- 4th. The line of Health. "
- 5th. The line of Fate. "
- 6th. The line of Sun. "
- 7th. The ring of Venus. "

The less important lines :

- 1st. The line of Marriage. "
- 2nd. The line of Intuition. "
- 3rd. The Three Bracelets. "
- 4th. The Via Lasciva. "
- 5th. The Line of Mars. "

THE LINE OF LIFE

Volumes could be written upon the Line of Life, but we have space only to consider the most salient points. By referring to Plate I, it will be



REPROOF

"Too bad, darling. You hurt that little boy's feelings."

"It is better to keep children to their duty by a sense of honor, and by kindness, than by fear and punishment."

—TERTULLIAN.



WHEN LOVE HAS GROWN COLD

Oh, how beautiful it is to love! Even thou that sincerest and truest in cold indifference or scorn. If others are near thee, thou, too, must acknowledge its truth when thou art alone, and confess that a foolish world is prone to laugh at what in private it reveres as one of the highest impulses of our nature; namely, love.

—LONGFELLOW.

seen that it girdles the Mount of Venus. The longer the line, the longer the life. Sometimes, however, it appears short when really it is sustained and strengthened by the Line of the Head and by the Line of Mars. The accompanying lines must always be taken into consideration when reading the hand.

According to the color, breadth and depth of the line, so is the length of life indicated. If long, deep and regular without crosses, a peaceful life is promised. If broken here and there, it denotes poor health. This line, however, becomes again unbroken when the health becomes normal. If the line is broken near the Mount of Jupiter, the indications are that ill-health was caused in early youth; if near the Mount of Mars then the indications are that the trouble took place or is to take place at about twenty years of age and it suggests that the struggle to maintain life was or will be the cause; if near the Mount of Venus, then about the middle of life, and might it not indicate that the weakness will be due to some unfortunate love affair?

If the Line of Life ceases abruptly, it indicates sudden death. If the three lines, Line of Life, the Line of Head and the Line of Heart all join, at the commencement, the sign is bad; it denotes disaster. When the Line of Life divides, it indicates a change of living or locality. If well up toward the "Mount of Mars" the change takes place in youth; if opposite Venus, then in middle life, and so on.

Generally speaking, all lines emerging from the Life Line, with one exception, denote an increase in power; this exception, is when the line is broken and turns toward the thumb, it then denotes fatality, provided all other indications point the same way.

The more lines following the Life Line the happier are the conditions. If a line ascends to the Mount of Jupiter, crossing the Line of the Head, it foreshadows a life of prominence. Hair-lines clinging to the Line of Life, denote weakness.

Sterility is generally denoted when the Life Line lies close to the thumb and when at the same time the Mount of Venus is poorly developed.

An island on the Line of Life signifies trouble. If at the beginning, it indicates some mystery of birth. Found opposite the Mount of Venus, it

denotes sorrow and the indications point to misplaced affection as the cause of the trouble.

THE LINE OF HEAD

The "Line of Head" relates principally to the intellectual side of man. When this line rises from the center of the Mount of Jupiter, it points to the individual as having boundless ambition, talent and purpose. If, in addition to the above, the Line of Head touches the Life Line, the possessor will have the added power of controlling others with great diplomacy. If commencing in the Mount of Mars, it denotes a fretful, timid and inconstant nature.

When the Line of Head runs evenly and uninterruptedly, it denotes a love for material affairs; when sloping at the middle, it denotes a blending of the practical and the imaginative; when sloping the entire length, a natural inclination toward ideality—painting, music, literature and invention; when very sloping, ending in a small fork, it denotes great literary talent. If, on the contrary, the "Head Line" curves upward, it denotes a very keen instinct for money-making and money-saving propensities.

When the Line of Head is short, it denotes early death; when linked like a chain, it denotes indecision; when broken, it denotes death by accident or by disease of the head

THE LINE OF HEART

The "Line of Heart," which runs across the upper part of the hand and along the base of the Mount of Jupiter, Saturn, Sun and Mercury, is an important factor in the study of the hand.

The "Line of Heart" may rise in three different places. The most desirable is from the center of the Mount of Jupiter. When rising here, the noblest type of affection is indicated. The possessor's love is firm and strong, and he desires that the person whom he loves shall be noble, virtuous and gifted. If the line rises higher still, toward the base of the finger, the lover will love like an enthusiast and can see no faults in the person of his choice.

The second best place for the Line of Heart to rise, is between the index and second fingers. When it rises here, the individual is selfish in his love. When it rises well up on the "Mount of Saturn," then the love will be passionate and selfish. When chained and broad, it denotes indifference to the opposite sex.

The least desirable is when the "Line of Heart" lies directly across the hand; this denotes jealousy.

Inconstancy and flirtations are probable in all cases when the "Line of Heart" is fringed by little lines rising from it. Broken lines indicate disappointment in affection.

THE LINE OF HEALTH

The point where the "Line of Health" rises, has never been definitely fixed, but the best authorities give it as rising either on the face or at the base of the Mount of Mercury. From here it runs down toward the Line of Life, and when it meets that line death is the result. This is true even though the Line of Life may appear good from natural tendencies. When the "Line of Health" is absent, it denotes a good constitution.

THE LINE OF FATE

The "Line of Fate" (sometimes called the Line of Saturn or the Line of Luck) when perfect, commences close to the wrist and ascends in a vertical line to the base of the Mount of Saturn or even higher up on the mount.

If the line in both hands is unbroken, well defined and of good color, untold blessing and happiness are denoted. If absent in one hand and perfect in the other, prosperity will come, but only by effort and hard work.

If a series of crosses are shown on the "Line of Fate" near the wrist a miserable childhood is denoted. If chained when crossing the Line of Heart a love trouble is foretold; if the line penetrates the third phalange of Saturn an extraordinary destiny is foreshadowed. If it runs through a square the possessor's life will be saved from danger. This is true in the case of youth, middle or old age, according to the distance on the line

at which it occurs; if near the wrist, then he will be saved early in life; if at the center, then at middle life and if near the Mount of Saturn, then late in life.

If the Line of Fate be absent in early life, but starts later on in the Plain of Mars, it denotes a hard and troubled life, but if it continues unbrokenly, happiness and success will be the possessor's fortune—due to the surmounting of obstacles.

If the Line of Fate joins the Line of Heart, and they become one and run upon the Mount of Jupiter, the individual will rise to influence and power.

If the Fate Line is stopped and replaced by a cross, no matter where it occurs—whether at a quarter of its natural length or otherwise, it denotes sudden death.

THE LINE OF SUN

The "Line of Sun" frequently called the "Line of Apollo" generally denotes success, although it must be considered with other features.

It may rise from the Line of Life, the Line of Head, the Line of Heart, the Mount of Luna, or the Mount of Mars. If it rises from the Line of Life and all other features are normal, it denotes worship of the beautiful; if from the Line of Head it denotes success in literature; if from the Line of Heart, it denotes influence in the world; if from the Mount of Luna it denotes distinction through the help of others; if from the Mount of Mars it denotes success after repeated trials. Its chief individuality, when deeply marked, is its tendency to sensitiveness.

THE RING OF VENUS

The Ring of Venus is a semi-circle rising between the index and second finger, and ending between the third and little finger. This circle denotes a highly strung and sensitive nature. When unbroken, it tends to make all miserable who are associated with the possessor.

THE LINE OF MARRIAGE

The Line of Marriage is a line of considerable importance when we consider the results. The lines of marriage generally rise on the side of the hand; sometimes, however, they are only marked across the face of

the Mount of Mercury. When the line lies close to the Line of Heart the marriage will be in early life, at about eighteen years of age; when near the center of the Mount of Mercury, at about twenty-five years of age; three-fourths up the Mount of Mercury at about thirty-eight years of age; if still higher up marriage will occur still later in life.

If the line curves upward, the individual is pretty sure to remain single. If the line curves downward, the companion to whom one is married will die first. If the drooping line is crossed by small line or lines, sudden death is indicated. When the line ends with a fork, sloping towards the center of the palm, it denotes divorce. If the line has one or more islands it denotes unhappiness; if full of islands and drooping lines it is best not to marry. If two lines are marked two marriages are indicated; if three lines are registered, three marriages are indicated.

THE NUMBER OF CHILDREN

The upright lines at the end of the line of marriage denote the number of children. Narrow lines denote girls, broad lines denote boys. If clear and distinct, the children will be healthy; if faint, delicate.

THE LINE OF INTUITION

The "Line of Intuition" is almost a semi-circle extending from the Mount of Luna to the Mount of Mercury. If clearly defined it denotes sensitiveness to every influence. The possessor of this line is a person of presentiments, and dreams are every-day occurrences. This line is especially found in the psychic hand.

THE THREE BRACELETS

Not much importance is attached to the bracelets or lines at the wrist, yet some claim that they indicate the number of years one is to live. If but one line, and that near the wrist, it is called the thirty year line, and denotes death at thirty; two lines denote death at sixty years; three lines at eighty-five or ninety years.

Whether these lines indicate length of life or not, there is one important feature connected with the three bracelets and it deserves attention. This is the line nearest the hand; if arched and high up, it denotes pelvic

troubles, and the warning given should receive special attention at the child-bearing period.

THE VIA LASCIVA

The Via Lasciva is one of the unimportant lines—not generally found. It is a sister health line and adds force to the passions, when it runs off the palm at the wrist. If run into the Mount of Venus it denotes a shortening of life by indulgences.

THE LINE OF MARS

The Line of Mars is known as the inner life line. It rises on the Mount of Mars and runs down along the side of the Life Line, but separate from it. When well-developed, especially on broad hands, it indicates a robust health and a fighting tendency—a good sign on the hand of a military man. Even on small hands where the Life Line is delicate, this line, if deep, denotes strength, and one may be sure it will carry a delicate constitution over many breakers.

PART IV

SIGNS AND WHAT THEY SIGNIFY

The star (see Plate II) found on the hand denotes either good fortune or danger, according to the place it is located.

When found on the highest point of the Mount of Jupiter it is a sign of honor and gratified ambition; when found very low on the base of the Mount of Jupiter, or on the side toward the back of the hand, the same promise as above holds good, with the added advantage of association with distinguished people.

The “star” on the Mount of Saturn denotes distinction in the possessor, but a dramatic end. The star on the Mount of the Sun denotes riches, but not happiness. The star on the Mount of Mercury denotes great brilliancy as an orator and success along all scientific lines. The star on the upper Mount of Mars denotes unrivaled honors, but patience must stand at the helm. The star on the lower Mount of Mars denotes unusual distinction as a soldier. The star on the Mount of Luna is generally considered unfortunate; more frequently fatal than good. The

star on the Mount of Venus denotes the attainment of one's object in love. The star on any of the fingers denotes unusual good luck.

THE CROSS

The "cross," as its name signifies, generally means trouble and suffering. Palmists see only one exception to this rule in reading the hand. They claim that when the cross is on the Mount of Jupiter it shows that one great love will come into the individual's life.

On the Mount of Saturn a cross is a danger sign. On the Mount of the Sun it signifies disappointment in art or wealth. On the Mount of Mercury it indicates dishonesty; on the Mount of Venus it denotes fatality in love; on the Line of the Heart the death of a dear friend.

THE CIRCLE AND SQUARE

The sign of the "circle" is indicative of its possessor's character. If one gets into trouble he goes round and round never getting out. It is an unfortunate sign in all cases, except on the Mount of the Sun.

The "square," contrary to the circle, shows a probability of overcoming misfortune—a sign of preservation. If on the Line of Health, it is a sign that the health will be preserved—the same is true on all lines or mounts.

THE ISLAND AND TRIANGLE

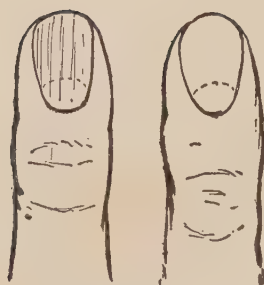
The "Island" is a bad sign, but not necessarily fatal. It indicates interference with the characteristic designated by the line on which it is found. If on the Life Line one's life is threatened, the island disappearing when the danger is removed. Sometimes it is permanent, then it denotes continued trouble. When it grows faint it shows that the trouble is passing and will disappear.

All "triangles" are good signs wherever found. The tripod is a most excellent sign, success being the main indication.

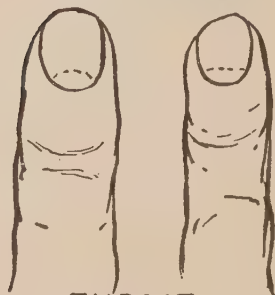
THE RING OF SOLOMON

The "Ring of Solomon," more properly known as a sign, indicates spiritual power, love of visions and deep mystic power.

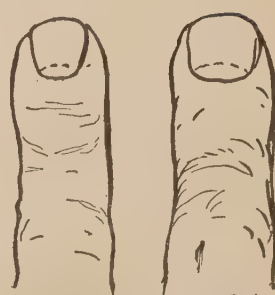
Plate III.



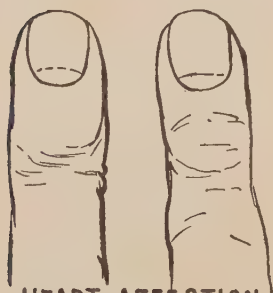
CONSUMPTIVE.



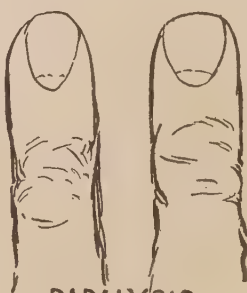
THROAT.



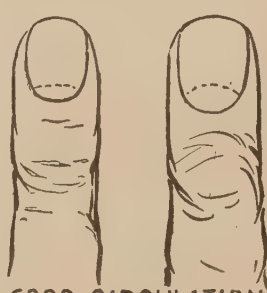
BAD CIRCULATION.



HEART AFFECTION



PARALYSIS.



GOOD CIRCULATION.

The above guide of How to Read the Hand, though brief, I have endeavored to make thoroughly reliable, and only ask that all who make it a study will take no one feature, line or mark as wholly significant, but consider the hand in its entirety.

The information gathered here has been deduced from experience, the knowledge having been brought from the four corners of the earth, and I trust that all who study palmistry, whether for research or amusement, will do it earnestly and conscientiously. As no two trees made by nature are alike, so are no two hands alike. The study is arduous but fascinating in the extreme. For either a private party or a public gathering, can you conceive of a pleasanter way of entertaining? Zest can be added to the occasion by a few persons "masking" themselves and requesting that their hands be read aloud.



THE RECIPIENTS OF CLASS HONORS—GRADUATION DAY

"Honors achieved far exceed those that are created."

—SOLON.



A CHRIST-LIKE VISITOR

"But when thou doest alms, let not thy left hand know what thy right hand doeth."

—MATT. VI: 3.

BIRTHDAY STONES AND THEIR INFLUENCE

*"Alas! this day
First gave me birth, and (which is strange to tell)
The fates e'er since, as watching its return,
Have caught it as it flew, and mark'd it deep
With some thing great; extremes of good or ill."*

—YOUNG

An old legend tells us that one wearing the jewel of the month in which he was born will be protected against misfortune, the jewel acting as a talisman.

JANUARY

By those who in this month are born
No gem save Garnets should be worn;
They will insure you constancy,
True friendship and fidelity.

GARNET



FEBRUARY

The February born will find
Sincerity and peace of mind—
Freedom from passion and from care,
If they the Amethyst will wear.

AMETHYST



MARCH

Who on this world of ours their eyes
In March first open shall be wise,
In days of peril firm and brave,
And wear a bloodstone to their grave.

BLOODSTONE



APRIL

Those who in April date their years,
Diamonds should wear, lest bitter tears
For vain repentance flow. This stone
Emblem of innocence is known.

DIAMOND



MAY

Who first beholds the light of day
In Spring's sweet flowery month of May,
And wears an Emerald all her life,
Shall be a loved and happy wife.

EMERALD



JUNE

AGATE



Who comes with Summer to this earth
And owes to June her day of birth,
With ring of Agate on her hand,
Can health, wealth and peace command.

JULY

The glowing Ruby should adorn
Those who in warm July are born;
Thus will they be exempt and free
From love's doubts and anxiety.

RUBY



AUGUST

Wear a moonstone or for thee
No conjugal felicity;
The August born without this stone
'Tis said must live unloved alone.

MOONSTONE



SEPTEMBER

A maiden born when Autumn's leaves
Are rustling in September's breeze,
A Sapphire on her brow should bind,
'Twill cure diseases of the mind.

SAPPHIRE



OCTOBER

October's child is born for woe,
And life's vicissitudes must know;
But lay an Opal on her breast,
And hope will lull the woes to rest.

OPAL



NOVEMBER

Who first comes to this world below
With dull November's fog and snow,
Should prize the Topaz amber hue,
Emblem of friends and lovers true.

TOPAZ



DECEMBER

If cold December gave you birth,
The month of snow and ice and mirth,
Place on your hand a Turquoise blue—
Success will bless you if you do.

TURQUOISE



THE HOROSCOPE IN VERSE

*"With equal pace, impartial fate,
Knocks at the palace and the cottage gate."*

—HORACE

JANUARY

Gentle and sweet, blithe and merry,
The child who is born in January.

FEBRUARY

True of heart tho' a trifle contrary,
The child who comes in February.

MARCH

Brave as a lion, droll and arch,
The boy or girl who is born in March.

APRIL

Fragile and sweet as the bright spring flowers,
The child who comes during April showers.

MAY

Dainty, smiling and fresh alway,
Is the dear little bud which blooms in May.

JUNE

Sweet of face and with soul atune,
The dimpled darling who comes in June.

JULY

A loving nature, fair and shy,
Is the babe who is born in hot July.

AUGUST

Sure of success in each good work begun,
Is the child first kissed by the August sun.

SEPTEMBER

A heart full of love, a face to remember,
Has the boy or girl who is born in September.

OCTOBER

A studious bairn, wi' a face that is sober,
Is the wise little one who arrives in October.

NOVEMBER

In spite of skies that are chilly and gray,
November's child is merry and gay.

DECEMBER

Full of grace and blessed above all,
The child whose birth in December doth fall.

—From “*Baby's Birthday Jewel*.”
Courtesy Thos. Leeming Co.



DAME FORTUNE PEEPING THROUGH THE MOON.

THE LANGUAGE OF FLOWERS

*"Gather a wreath from the garden-bowers,
And tell the wish of thy heart in flowers."*

Flowers.	Sentiments.
Almond	Hope
Alyssum, Sweet	Worth beyond beauty
Anemone	Expectation
Apple-Blossom	Preference
Batchelor's Button	Hope in love
Balsam	Impatience
Bell Flower	Gratitude
Bramble	Envy
Buttercup	Riches
Calla Lily	Feminine beauty
Carnation, Yellow	Disdain
Cedar	I live for thee
Chrysanthemum, Yellow	Slighted love
Clover, Red	Industry
Columbine	Folly
Cowslip	Pensiveness
Daffodil	Chivalry
Dahlia	Forever thine
Daisy, White	Innocence
Dandelion	Coquetry
Evergreen	Poverty
Forget-me-not	True love
Geranium, Silver Leaf	Recall
Heliotrope	I love you; devotion
Horse-Chestnut	Luxury
Honeysuckle	Bond of love
Hyacinth, Blue	Constancy
Ivy	Friendship; matrimony
Lady's Slipper	Capricious beauty
Larkspur.....	Fickleness
Laurel	Glory
Lilac	First emotion of love

Flowers.	Sentiments.
Lily	Purity; modesty
Magnolia	Peerless and proud
Marigold	Jealousy
Mignonette.....	Your qualities surpass your charms
Mint	Virtue
Mistletoe	I surmount all difficulties
Narcissus	Egotism
Night-blooming Cereus	Transient beauty
Oleander	Beware
Olive Branch	Peace
Orange	Generosity
Orange Flower	Chastity
Orchid	Beauty
Pea, Sweet	Departure
Peach Blossom	This heart is thine
Peony	Anger
Pink, White	You are fair
Poppy	Consolation of sleep
Rose, Moss	Superior merit
Rose, Bridal	Happy love
Snowball	Thoughts of heaven
Star of Bethlehem	Reconciliation
Sunflower	Pride
Sweet William	Finesse
Thorn Apple	Deceitful charms
Tulip	Declaration of love
Verbena	Sensibility
Violet	Love
Weeping Willow	Forsaken



POPULAR NAMES OF STATES

(For the information of those persons who are sometimes puzzled regarding the popular references made to some of the States of the United States, I give them herewith:)

ALABAMA is popularly known as the Land of Flowers.

ARKANSAS is known as the Bear State—named so, because of the large number of bears which used to infest its forests.

CALIFORNIA is called the Golden State, because of the great production of gold in early times.

COLORADO is popularly known as the Centennial State.

CONNECTICUT is the Freestone State. Sometimes, also, it is called the Nutmeg State, being noted for the native shrewdness of its people; also humorously charged with selling wooden nutmegs.

DELAWARE is popularly known as the Diamond State, because of its small size and great worth or supposed importance.

FLORIDA is known as the Peninsular or Gulf State, so called on account of its shape.

GEORGIA is called the Empire State of the South.

ILLINOIS is popularly known as the Prairie State, in allusion to the widespread and beautiful prairies which form a striking feature of the State.

INDIANA is known as the Hoosier State because its people are called hoosiers, from the word "husher," a bully.

IOWA is popularly known as the Hawkeye State, being named after an Indian chief, once a terror to travelers.

KANSAS is called the Sunflower State.

KENTUCKY is popularly known as the Corn Cracker State.

LOUISIANA is styled the Creole State, due to the fact that its original inhabitants were chiefly French and Spanish settlers.

MAINE is popularly known as the Pine Tree State. Its central and northern portions are covered with extensive pine forests. It is also sometimes called the Lumber State.

MARYLAND is popularly known as the Old Line State.

MASSACHUSETTS is known as the Bay State. A name given it previous to the Federal Constitution, was the colony of Massachusetts Bay.

MICHIGAN is popularly known as the Wolverine State because it formerly abounded in wolverines. It is also sometimes called the Lake State.

MINNESOTA is popularly known as the Gopher or North Star State.

MISSISSIPPI is popularly known as the Bayou State, because it abounds in bayous or creeks.

NEBRASKA is known as the Black Water State.

NEW JERSEY is everywhere known as the Garden State.

NEW YORK is called the Empire State, being the most populous and wealthy State in the Union. It is also called Excelsior State from the motto on its coat of arms.

NORTH CAROLINA is popularly known as the Cracker, Old North or Turpentine State.

NEW HAMPSHIRE is popularly known as the Granite State, because its mountains are largely composed of granite.

OHIO is called the Buckeye State, because of the buckeye tree which abounds there.

OREGON is popularly known as the Web-foot Country.

PENNSYLVANIA is called the Keystone State. It was the central State of the Union at the time of the formation of the Constitution. If the names of the thirteen original States be arranged in the form of an arch, Pennsylvania will occupy the place of the keystone.

RHODE ISLAND is popularly known as Little Rhody, being the smallest of all the States.

SOUTH CAROLINA is popularly known as the Palmetto State, so called from the arms of the State, which contain a palmetto.

TENNESSEE is popularly known as the Volunteer State.

TEXAS is called the Lone Star State, from the device on its coat of arms.

VERMONT is known as the Green Mountain State.

VIRGINIA is popularly styled Old Dominion.

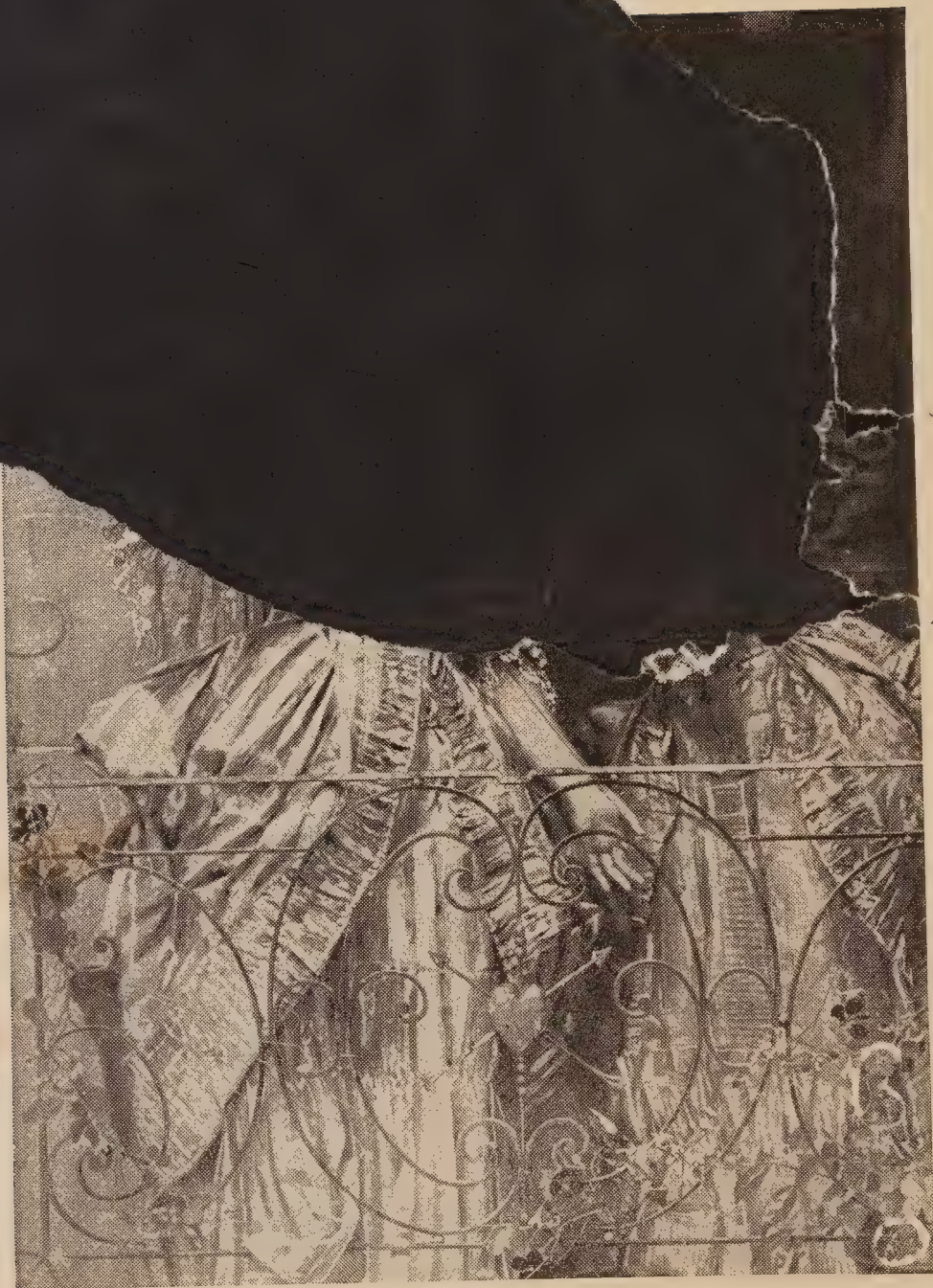
WEST VIRGINIA is known as the Switzerland of America.

WISCONSIN is popularly known as the Badger State on account of the badgers which formerly abounded there.



LAWN PARTY

"To be pleased, one must please What pleases you in others will, in gem



FRIENDSHIP

When two friends part they should lock up one another's secrets, and interchange their keys.

—FELTHAM.

A FAREWELL

The preceding pages, dear friends, have been written with much solicitude, knowing that the suggestions given must fall on all kinds of soil, but I shall ever hope that some will fall on good ground, take root and bring forth in abundance. In closing, there are really no better thoughts that I can leave you with, than the two poems entitled "Solitude" and "Gradatim." The first, written by Ella Wheeler Wilcox, is as true to-day as ever, while the last, written by one who has climbed the ladder which leads "to a purer air and a broader view," will never grow old. May you all find help and instruction in these pages.

SOLITUDE

Laugh, and the world laughs with you;
Weep, and you weep alone.
For the sad old earth must borrow its mirth,
But has trouble enough of its own.
Sing, and the hills will answer;
Sigh, it is lost on the air.
The echoes bound to a joyful sound,
But shrink from voicing care.

Rejoice, and men will seek you;
Grieve, and they turn and go.
They want full measure of all your pleasure,
But they do not need your woe.
Be glad, and your friends are many;
Be sad, and you lose them all;
There are none to decline your nectared wine,
But alone you must drink life's gall.

Feast, and your halls are crowded;
Fast, and the world goes by.
Succeed and give, and it helps you live,
But no man can help you die.
There is room in the halls of pleasure
For a large and lordly train,
But one by one we must all file on
Through the narrow aisles of pain.

GRADATIM

BY J. G. HOLLAND

Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit, round by round.

I count this thing to be grandly true:
That a noble deed is a step toward God,—
Lifting the soul from the common sod
To a purer air and a broader view.

We rise by the things that are under feet;
By what we have mastered of good and gain;
By the pride deposed, and the passion slain,
And the vanquished ills that we hourly meet.

We hope, we aspire, we resolve, we trust,
When the morning calls us to life and light,
But our hearts grow weary, and, ere the night,
Our lives are trailing in sordid dust.

We hope, we resolve, we aspire, we pray,
And we think that we mount the air on wings
Beyond the recall of sensual things,
While our feet still cling to the heavy clay.

Wings for the angels, but feet for the men!
We may borrow the wings to find the way—
We may hope and resolve, and aspire and pray;
But our feet must rise, or we fall again.

Only in dreams is a ladder thrown
From the weary earth to the sapphire walls;
But the dreams depart and the vision falls,
And the sleeper wakes on his pillow of stone.

Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

